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Our Province

JANUARY, 1951

Vol. 20 No. 1

FERVOR

CHARITY

SACRIFICE



Our Province

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As the rain and the snow come down from heaven; and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater; so shall my word be, which shall go forth from my mouth. Is. 55:10f.

Faith cometh by hearing, and hearing by the word of Christ. Rom. 10:17.

Thy word is truth. Ps. 118:160.

LEST WE FORGET

(Venerable Father Libermann died Feb. 2, 1852, at the age of 50.)

Feb. 2, 1949 —

Fr. Alphonsus D. Gavin (77)

Feb. 7, 1895 —

Fr. John Quinn (47)

Feb. 7, 1935 —

Fr. Louis Ward (63)

Feb. 8, 1926 —

Fr. John Otten (73)

Feb. 8, 1949 —

Dro. Mario Isidor Scheemaker (55)

Feb. 17, 1930 —

Dro. Peter Joseph Shortis (64)

Feb. 19, 1940 —

Fr. Michael Martin (51)

Feb. 20, 1948 —

Fr. Joseph H. Cronenberger (71)

Feb. 25, 1889 —

Dro. Jacob Immekus (70)

Feb. 26, 1928 —

Fr. Eugene Gillespie (30)

Are not my words as a fire? saith the Lord; and as a hammer that breaketh the rock in pieces? Jer. 23:29.

Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November, 1933, by Father C. J. Plunkett, C.S.Sp. Published for private circulation. Address: 1615 Manchester Lane, N. W., Washington 11, D. C., U.S.A.

FR. LEONARD TROMPETER, C.S.Sp.

1870 - 1950

Perhaps not all of us rehearse our own death, but there are times when we set the stage and, as it were, we sit back to see what happens. Father Trompeter, who was the most regular and exact in the community exercises would at times be unavoidably detained. When someone would seek the reason of his absence from his regular place at the community exercises, he would feel most grateful. It might also be the subject of one of his after-dinner conferences in the community room. And his death did take place in this manner.

Morning prayer, meditation and Holy Mass were all fulfilled with exactitude. Breakfast was not excepted from the regular program. After going to his room after breakfast something unusual occurred which brought a confrere to his room. There, Father Trompeter was wanting for breath, suffering evidently from a heart attack. The last Sacraments were administered when Father was still fully conscious. This must have brought joy to him for God's plans were also his. His rehearsed words for

dying were—Jesus, Mary, Joseph.

Then there was the matter for a proper inscription on his future tombstone. Although he appreciated the beautiful verses from the Book of Psalms, especially when in the present tense (not in the future), yet he chose more simple words and in all sincerity he wished simply—My Jesus, mercy. This, he would tell us, was rich in indulgences and would mean more than any ornate inscription.

Many friendly stores are remembered of Father Trompeter. From time to time we were made acquainted with a French epic poem—Vert Vert. The recounting of this would consume many a recreation period. La Fontaine was not forgotten. And many of these fables were used as parables (or so he called them) for the subject of the recreation conference. Sometimes these were especially for the superior and oftentimes for the assistant. The beautiful and meaningful Italian names in Ridgefield were often discussed. A list of such names was taken from the tombstones of the local cemetery. Then there was an

almost eternal discussion on the streets, avenues and roads of Ridgefield. These were classified and compiled as a litany.

Father Trompeter was ever cheerful and thoughtful of others. In fact he took it as his mission to keep everyone smiling and happy. "Keep your smile", was his saying to whomsoever he met. He would stop to talk to anyone. Any new event in town, a new building, an accident, all would have to be investigated. And in the community recreation a full report would be given. Jokes were of prime importance in "keeping the spirits up", as it was explained: "A handful of jokes is worth a bushel of learning."

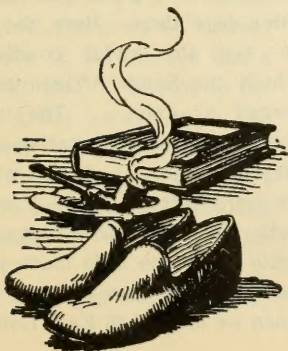
Father Leonard Trompeter was born November 5, 1870 at Hutten-dorf, Alsace. After finishing his studies under the Holy Ghost Fathers, he was ordained to the priesthood on October 27, 1895. Following his ordination he made his novitiate year at Grignon. As a professed member of the Congregation he was sent to the mission of Haiti. After serving many and fruitful years in this mission he came to Detroit, Michigan. From here he went to Chippewa Falls, Wisconsin. In 1901 Bishop Schwebach of the Diocese of La Crosse, Wisconsin, received and incardinated Father Trompeter into his diocese. Father Trompeter had been at this time an assistant at Notre Dame Church,

Chippewa Falls, Wisconsin.

The love of the Holy Ghost Fathers did not cool in the heart of Father Trompeter. He followed every step of their growth down through the difficult years of a young society. It was this love which prompted him to make his decision to reenter the Congregation. This decision was not easy to make, considering that Father Trompeter was in the 75th year of his life and would join in the novitiate a class of young men. But amid some anxieties, he made his decision and fulfilled it. He entered the novitiate in July 1945, began his novitiate year with the class on August 14th and made his profession the following year, August 15, 1946. Apostolic Consecration soon followed. Father Trompeter celebrated the fiftieth anniversary of priesthood in the novitiate on October 27, 1945. He sang the Solemn High Mass on this occasion and received the congratulations and good wishes of the community and the many Fathers, Brothers and visitors present. Ripe in years but young in religious life, Father Trompeter gave up his soul to his Master at the age of 80 years, less six weeks, on September 27, 1950.

Father Trompeter will be remembered for his cheerfulness, simplicity and humility. His cheerfulness was his tonic for the community. Always ready with a good

humored word, he lightened many a burden. He was a great priest and a good religious and his delight was in regularity in the community. Oftentimes in lighthearted community recreations, he was offered the charge of superior, chaplain, or master of novices. He was humble as a child and he did not want any extraordinary considerations. His daily walks, except in winter when the weather did not permit, were a delight to him. And he would cheer and encourage all he met. Doctors did not appeal to him, but nature for him was the great healer. His strength was taxed and God called him to Himself in his own good way. Funeral services consisting of a Solemn High Mass and interment took place in Ferndale. His lasting monument will be the affection of all those who knew him.



LETTERS

Catholic Mission
Arusha, Box 108
Tanganyika Territory
British East Africa

Dear Father McGlynn:

You will be pleased to learn that I got you a Christmas gift. A few days ago I was called to see a young pagan who was dying. I instructed him that he should offer his sufferings for your intentions, and that when he is called to his Maker, he is to keep watch over you from his heavenly home.

We, here in Arusha were quite proud to learn that our Founder, Father Griffin, was elected Superior General. Father Griffin started Arusha Mission almost twenty-five years ago. He stayed with Mr. Savage, an English convert, for almost a year until he was able to build a small house. The seed which he planted is beginning to bear fruit, as we have over fifteen hundred Christians.

All of us were very pleased to welcome back our Bishop. He came back with all the news, and with glowing accounts of the kind of hospitality which the American confreres extended to him. We who hail from Philadelphia were particularly happy to learn that he was

received so well by the City of Brotherly Love.

Our building program is going along nicely; in fact a little too good as everyday we receive another large bill. At present we are completing three new schools within a radius of twenty five miles. We have also begun to make necessary renovations to our church. New windows and pews are being put in; a fresh coat of paint is improving the interior and exterior appearances; a new communion rail and a floor in the sanctuary are also on the agenda. The biggest improvement up to date in the church is the new ceiling. Now we no longer have to worry about bringing umbrellas into church.

Regards to all the confreres.

God bless you,
Fr. Joseph Brennan,
Tamatave, Madagascar
October 26, 1950

Rev. and dear Father Provincial:

We've come a long way since the 15th of September and the trip has been most enjoyable. The long stretch between New York and Walvis Bay, our first port, was a time of rest and relaxation since there was little else to do. Walvis Bay, Southwest Africa, was the most desolate spot I have ever seen—there was absolutely no vegetation and very few people. I was quite surprised to find a Catholic Mis-

sion in town, and it was apparently thriving. The local padre, a German O.M.I., made me most welcome and came over to the ship for lunch. During the course of the afternoon he introduced me to some fellows from Tanganyika and I had a chance to use my Swahili. They got a great kick out of the fact that my vocabulary was limited to hello, good-bye, and the numbers from 1 to 100. We stayed in Walvis Bay only one day and it was our first port in seventeen days, yet no one seemed sorry to leave when the time came.

After three more days at sea we arrived at Capetown, which is quite a big city. We did a little sight-seeing there and went up the mountain in a cable-car, had lunch and a pow-wow with the local clergy and then headed for Port Elizabeth, which turned out to be a bit of home way out here. The priests in Port Elizabeth are Irish seculars and everyone, from the bishop on down, seemed set on showing us a good time during our three days there. Here, too, we got to see the awful conditions in which the South African native is forced to exist. The priest in charge of one of the native parishes showed us around. It was wretched. We were sorry to leave Port Elizabeth when the time came, but in spite of us the ship made for East London. It was a legal holiday when we arrived in East London, so

the only thing to do was to go to the aquarium, and this proved quite interesting—seeing sharks and octopuses at close range. We stayed only a few hours there and then headed for Durban, where Fathers Nader and Crocenzi had been waiting for us for almost three weeks. They were on the dock to meet us and took us to the American O.M.I. parish, where they stayed. There wasn't enough room there for all of us, so Father Durning and I stayed at the cathedral—Irish O.M.I. There is quite a Syrian colony in Durban, so Father Nader was on the inside when we arrived. They were very nice Syrians, and they, together with the O.M.I.'s, made our stay there very pleasant. We had hoped to be there for Sunday, so that we would be able to help with the ministry, but we received orders to be ready to sail on Saturday.

Our next stop was Lorenzo Marques, Portuguese East Africa, where, I am told, the only Cardinal in Africa resides. We didn't get to see the Cardinal, and weren't much impressed with the town—of course, our ignorance of Portuguese had a lot to do with that! We went to the beach and found swimming in the Indian Ocean very enjoyable—there is a danger of sharks, but we didn't see any here or in Durban. Leaving Lorenzo Marques we headed for Madagascar.

Our first stop was Fort Dauphin;

we were quite disappointed by the fact that we were unable to go ashore. All freight was brought out by barge—18 natives rowing each barge—and they didn't take passengers. It was the same at our next port, Manakara. Here in Tamatave, the natives will take one ashore for 40 francs, which is rather reasonable for the work they put into it. We went ashore Monday and paid a call on the local French Montfort Fathers. They insisted we stay for lunch and there we met a young Holy Ghost Father headed for Reunion. Our French is still a little rusty, but we managed to make ourselves understood. Today I went back for some altar-breads, and since I was going to call on the bishop I wore my habit and a sun helmet a la Frank Buck. The people took me for a Frenchman and insisted on holding long conversations. I was impressed but embarrassed. Our French confrere sailed for Reunion today, but we were unable to get to the boat to say good-bye. We will leave early tomorrow for Majunga, a Holy Ghost Vicariate, but most likely we will be unable to get ashore there. After that we may stop at Dar-es-Salaam and Zanzibar or may go directly to Mombasa—no one seems to be quite sure.

Very sincerely in the

Holy Ghost,

Louis Dolan, C.S.Sp.

APOSTOLIC SOUL

It is necessary to keep our souls in peace and joy, not only in corporal privations which are easy enough to bear, but even in the midst of spiritual and moral ones.

Spiritual trials are much more painful; they sadden, disturb and discourage a soul that is weak and self-centered; whereas such trials give courage, serenity and an entirely new vigor to a soul that is strengthened by complete abnegation of self and fortified by perfect attachment to God alone. A strong and truly apostolic soul is always calm, gentle, imperturbed in the midst of pain and contradiction. It is never sad, sullen, troubled, hasty, weak, moody, a burden to itself and its neighbor.

All these faults are proper to feeble souls, lovers of themselves who do not know the virtue of the Cross of Jesus Christ and who moreover do not want a share in it. They are at the mercy of the diverse impressions they receive, and they do not know how to free themselves from them. When everything goes well with these souls, that is, goes according to their tastes, their desires, their personal views, they live in gentle peace and imagine they have solid and perfect apostolic virtue. But it is

not in the time of peace that the courage of the soldier of Christ can be recognized. To be at peace because nothing disturbs you is not a proof of great valor. The time of peace is given to prepare for war, and war is the lot of apostolic men.

When these souls meet with success, they are filled with great enthusiasm which often leads them into faults and imprudences. They think themselves strong and powerful, capable of any work and of any suffering, because they are carried away by the vivid impression brought on by success. They are quick and eager, daring and bold, sometimes to excess. They lack humility and distrust of self at such times, and are wanting in confidence in God. In this state of affairs, contradictions and obstacles anger them; they wish to take by force that which yields only to gentleness and persuasion.

When, on the contrary, their enterprises fail or when they do not succeed as quickly or as well as they had hoped, they are overcome by dejection, sadness and sometimes by discouragement. There follows anguish, anxious introspection and examination of the faults committed. They attribute their failure to themselves and to their

faults, and entertain feelings of resentment and kindred sentiments towards themselves as well as similar enterprises.

But a soul truly dead to itself and entirely abandoned to God experiences a sort of uneasiness when it is at peace. It is pained to see everything going according to its own likes; it needs suffering and contradiction; these are its life. It profits, however, from periods of peace to fortify itself in the way of God, bearing with it in humility and abnegation. When such a soul meets with success, it is humble, calm and moderate; it continues its work with perseverance and fidelity, and consolidates what has been acquired. In time of tempest, of ill success, it knows how to await the time of God, and to guard against discouragement. There is never sadness, never irritability, never spite, whether against itself or others. The mortified soul is always consistent; full of God, it knows how to be patient even as God; it does not wish success beyond that which God wishes, nor sooner; it examines situations calmly and in the spirit of God; it acts according to the lights and strength it receives from on high, and leaves the success of its work to the Divine Master and according to the measure of His mercy.—

—Ven. Libermann, Spiritual Directory, Part II, Chapter I.

OFFICIAL

Arrivals:

Father Auguste F. Wingendorf (Province of U.S.), at Hoboken, N.J., November 22, 1950; on the S.S. Vandeem of the Holland-American Line, from Europe.

Father Clement J. Moroz (Province of U.S.) at New York, N.Y., October 27, 1950, by TWA from Rome en route from Tanganyika.

Departures:

Father Edward J. Kingston, from New York, November 19, 1950, on the S.S. Puerto Rico of the Dull Line, to San Juan, Puerto Rico.

Appointments:

Father William G. Marley
St. Mark's, New York

Father Robert L. Heim,
Holy Childhood,
Pittsburgh, Pa.

Father Gerhard Grams,
No. Tiverton, R. I.

*Not in bread alone doth man live,
but in every word that proceedeth
from the mouth of God. Deut. 8:3.*

*The word of God is living and
effectual, and more piercing than
any two-edged sword; and reaching
unto the division of the soul and
the marrow, and is a discerner of
the thoughts and intents of the
heart. Heb. 4:12.*

IMPORTANT VOCATION NOTICE

HAVEN'T YOU HEARD?

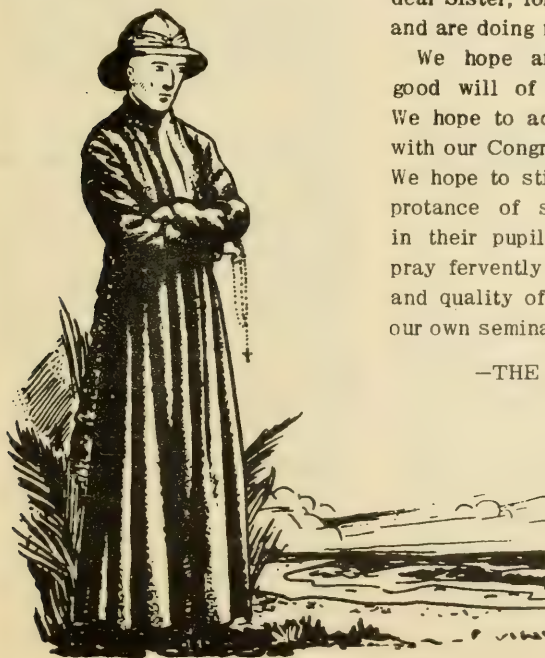


A three sided leaflet is being prepared to distribute to all sisters engaged in teaching from Wisconsin to Maine as far South as Virginia. It might be a surprise to you to learn that the total number is some 60,000. The leaflet will be in color—suitable for sister's prayer book. The cover shows a young priest blessing sister (with a non-descript habit) saying "God Bless You Sister." Inside the leaflet, we tell sister how important her work is in fostering vocation, etc...How many young men are priests today

because sister inspired them, etc. Then, the point to remember, we inform sister that in order to show our gratitude to her for all she had done and is doing, THE HOLY SACRIFICE OF THE MASS IS OFFERED EVERY SATURDAY IN THE PROVINCIAL RESIDENCE IN WASHINGTON, D.C., for all sisters who have been, or are, responsible for vocations to the Holy Ghost in Cornwells from which they derive so many rich indulgences, etc. This is our attempt to show in at least a small way our sincerity when we say: "Thank you, dear Sister, for all that you've done and are doing for us."

We hope and pray to gain the good will of the Sisters by this. We hope to acquaint many of them with our Congregation and its work. We hope to stir up some to the importance of stimulating vocations in their pupils and, we hope and pray fervently to boost the number and quality of the rank and file in our own seminaries.

—THE VOCATION DEPT.



Duquesne University

HISTORY OF WDUQ

"Pittsburgh's Station for Education"

On December 15, WDUQ, the voice of Duquesne University and Pittsburgh's first college radio station, was one year old.

The station was formally dedicated December 15, 1949 by His Excellency, Most Rev. John F. Dearden, Coadjutor Bishop of Pittsburgh.

The dedication ceremonies climaxed almost a year of work and planning to bring WDUQ into existence. In February, 1949 the Federal

Communications Commission granted the University a permit to build a 10-watt, non-commercial, educational radio station. The Martin and Nettrour Co. of Pittsburgh built the air-conditioned studios and installed the equipment under the supervision of Ted C. Kenney, chief engineer of station KDKA, who donated his time to the University.

By August the installation was completed and the station had been tested. On August 10 the F.C.C. granted the University a license to broadcast on a frequency of 89.3 megacycles with the call letters WDUQ. WDUQ went on the air with Rev. Joseph A. Lauritis, then head of the journalism department, as director.

In September 1949, when the fall semester began, WDUQ was on the air from 3 to 9 p.m. seven days a week.

On November 13, 1949, the F.C.C. approved the University's application to increase WDUQ's power to 2,750 watts on a frequency of 91.5 megacycles. Since Jan-

uary 1950 the station has been on a 3 p.m. to midnight schedule.

At the dedication ceremonies Dec. 15, 1949, Very Rev. Francis P. Smith, then president of Duquesne, stated WDUQ's purpose—"to act as an instrument for educational radio in the Pittsburgh area", and, "to furnish radio time for off-campus groups." WDUQ's aims are also stated in its slogan which is given during station breaks, "The station for education."

In the past year the station's program schedules have included many fine educational programs.

The greatest source of talent for these programs has been of course, the University itself. Faculty and students of every school in the University have contributed.

The Music School has provided many outstanding music programs, featuring at various times the symphony orchestra, band, chorus and instrumental groups. The students of the Music School also present "Concert Hall", a program of recorded classics and "Meet the Composer", a program designed to familiarize the public with composers and their works.

The School of Business Administration was one of the first schools to participate in the station with their business news program. A feature of this program is stock market quotations provided by Moore, Leonard and Lynch, Pitts-

burgh brokers.

The School of Education takes care of the Small Fry program on week day afternoons. It's a fifteen minute program of children's stories, supervised by the elementary education department. It gives elementary education students a chance for valuable experience in story telling.

From the faculty have come such programs as "You and Psychology" with the psychology staff taking turns lecturing on everyday psychology, and "Saints in Profile", stories of the saints presented by Dr. Sidney Brown, eminent historian and member of the University history staff.

The staff of the station, except for the director and two licensed engineers, is made up entirely of students from every department of the school. The student announcers get a chance to do everything, station breaks, news from the station's United Press wire service, sports, dramatic shows and, of course, disc jockeying.

Programs are also provided by such off-campus groups as the Catholic Theater Guild, the University Catholic Club, the High School's Forensic League and the High School's Writer's Club, the Holy Name Society and the Knights of Columbus.

Since last August when he took over the directorship of WDUQ, R. Kendall Crane has been working to

include more outside groups in the activities of WDUQ.

An example, of which he is proud, is the Carnegie Institute series of lectures which WDUQ has been carrying from Carnegie Hall. And Mt. Mercy College began this fall to contribute a weekly half-hour program. At the present time the University of Pittsburgh and Carnegie Tech are considering using time offered them by WDUQ. From this university cooperation it is hoped will come an "adult education" series with the local college and university staffs contributing their best in all fields to the community through WDUQ. It is Mr. Crane's belief that the people of Pittsburgh should know more about the fine work being done by the city's institutions of higher learning. WDUQ, he feels, can be the catalyst and so continue to be "The station for education."



THE FORMATIVE YEARS

CORNWELLS

On November 5 we had open house for visitors. About three-hundred people, relatives and friends of the Fathers and scholastics attended for the purpose of a friendly inspection of the house and grounds. All were most pleased with what they saw. Lunch was served to about two hundred.

Father Collins and Father Fandrey took part in the diamond jubilee celebration of St. Stanislaus Church in Pittsburgh. Father Burns added his presence to the faculty in Ferndale for the visit received there of the committee of the New England States Accreditation Board.

Seven Fathers of the community went to St. Mark's, New York, for Thanksgiving dinner. It was a most enjoyable affair, as your reporter can attest.

We suffered our share of the wind-storm of November 25. We lost thirty-six trees, one stained glass window, part of our roof, and our electricity for five and one-half cold and dim hours.

Calmness was the dominant note of Ferndale life during the month of November. This calmness was maintained in spite of two mighty storms which swirled around us.

The first storm came early in the month and ended on election day. Most of the scholastics, those who were eligible voters and not utterly confounded by the new voting machines, fulfilled their democratic obligations in an unemotional mood—which is not to say that certain issues had not been vigorously thrashed out beforehand in traditional scholastic calmness, ahem!

The second storm of the month, like the first, left its mark on society. One of those hurricane gales ripped through here towards the end of the month—the day Pittsburgh was buried under snow—knocking out the electric power and stripping Ferndale of some of her most beautiful trees. The “Fern” was all but torn from the “dale”. Coming up the front drive today one will surely ask: “Is this Ferndale?”. All the trees on the left of the drive are being removed because of the damage suffered from the wind.

What else did the wind bring to Ferndale? A temporary reopening of our manual labor program which had just come to a close. Much of the burden falls upon those who do not teach catechism.

Every Wednesday afternoon, all

the theologians teach catechism somewhere or other. The delightful and harrowing experiences of the day are recounted and embellished during the Wednesday evening recreation period. One dignified young Father was asked by a member of his class: “Are you the new sister who is going to teach us?” There have been some less amusing stories related, some which give us pause, which jolt us into a realization of the great task and the challenge which stands before us. We begin to glimpse the meaning of Pius XI’s words: “Let us thank God that He makes us live among the present problems. . . it is no longer permitted to anyone to be mediocre.”

We had a minor storm in the auditorium as Mr. James Sullivan dashed to the floor all objections to his thesis on the natural end of man. The traditional Thomist position was so ably defended that, even if Pius XII had not written “*Humani Generis*”, we would have been convinced that all opposite opinions are untenable. True calmness follows such storms.

Father Stocker gave us a “pep-talk” on the importance of praying for vocations and of writing to boys who might have a vocation. Father kindly supplied us with the names of all the boys who might have vocations. He also suggested the

tone of the letters we write to these boys. But he did not tell us what advice to give an eighth grader who thinks he might have a vocation but who finds himself in love. What about it, Father?

What else happened during the month? A group of scholastics visited Ridgefield; Father Wright was here and gone a couple of times; Judge Quinlan of Norwalk gave us a talk on the American legal setup; The East beat the West in a Thanksgiving day clash; all lived through the mid-semester exams; Father Provincial was here for a short time; and Father Vernon Gallagher spent a day or so with us.

I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them. And they have kept the word. I have given them thy word. Sanctify them in truth. Thy word is truth. John 17:6, 14, 17.

Be strengthened in the Lord and in the might of his power, in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the sword of the Spirit, which is the word of God. Eph. 6:10, 16f.

L A T E A N N O U N C E M E N T S O F F I C I A L

Provincial Council

Fr. Szumierski replaces Fr. Lundergan as Second Assistant.

Fr. FitzGerald named as new Councillor.

Appointment

Fr. Richard G. Ober assigned to St. Joseph's House, Philadelphia, Pa., assistant.

-----O O O-----

Pray for Fr. Ausmann of the Diocese of La Crosse who died recently. R.I.P.

Our Province

FEBRUARY, 1951

Vol. 20 No. 2

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February, 1951

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LEST WE FORGET

March 2, 1945 —
Bro. Artheme Valleix (76)

March 3, 1945 —
Fr. Joseph Boehr (75)

March 3, 1917 —
Fr. Matthew Heizmann (79)

March 7, 1908 —
Fr. Michael Ward (42)

March 9, 1942 —
Fr. Stephen Zarko (44)

March 13, 1927 —
Bro. Ludolf Schoenrock (60)

March 14, 1934 —
Fr. Lawrence Farrell (65)

March 16, 1887 —
Mr. John Fieser (Scholastic) (24)

March 19, 1928 —
Fr. Thomas Molloy (59)

March 21, 1942 —
Fr. William F. P. Duffy (40)

March 23, 1948 —
Fr. John J. Todorowski (52)

March 24, 1909 —
Fr. Anthony Jaworski (64)

March 24, 1929 —
Fr. Theodore Maniecki (52)

March 25, 1946 —
Fr. Francis J. Vorndran (38)

March 28, 1900 —
Fr. Robert Tobin (44)

March 31, 1922 —
Bro. Marie Antoine Willms (77)

Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November, 1933, by Father C. J. Plunkett, C.S.Sp. Published for private circulation. Address: 1615 Manchester Lane, N. W., Washington 11, D. C., U.S.A.

SACRED HEART,

LAKE CHARLES

The new recreation center and high school classroom addition of Sacred Heart parish was blessed Sunday afternoon, November 12, by the Most Rev. Jules B. Jeanmard, Bishop of Lafayette, in impressive ceremonies attended by some 1,200 parishioners, clergy, religious, and friends.

Bishop Jeanmard blessed the exterior and interior of the building and the cornerstone plaque which was carried by a group of parishioners. Dedication was to His Excellency, Bishop Jeanmard; to the Holy Ghost Fathers who staff Sacred Heart; to Mother Katherine Prexel and her spiritual daughters, the Sisters of the Blessed Sacrament, who staff Sacred Heart school; Miss Eleanora Figaro, pioneer woman of the parish who was the first Negro woman in America to receive the medal "Pro Ecclesia et Pontifice" from the Holy Father; and to all the members, living and dead, of Sacred Heart parish.

"The Catholic school system,"

the Rt. Rev. Msgr. J. M. Connor, P.A., rector of Cathedral parish, Oklahoma City, Okla., said in the dedicatory address, "is to give our children the opportunity to know God so that they can love him more and serve him."

Congratulating parishioners on their work in making the center possible, Msgr. Connor reminded the adults that their first duty is to their children. "The entire purpose

of everything the Church does is to help its children work out their eternal salvation. All that we have here in Sacred Heart is to make you more aware that God loves you. He wants you for all eternity. I beg the Sacred Heart to shower down His graces on you," he concluded.

Bishop Jeanmard paid tribute to the Rev. Clement Roach, C.S.Sp., to former pastors and priests who "laid the foundation" for the new building, and to the Sisters of the Blessed Sacrament and all members of the parish on the new parochial

addition. The Bishop also paid tribute to that "noble lady," Miss Figaro, "who planted the seed and watered it with her tears sometimes, and who paved the way for the sisters' work."

Calling the dedication ceremony a "family day for the Holy Ghost Fathers," the Very Rev. Francis H. McGlynn, C.S.Sp., provincial, said the new center will do much to produce "healthy, holy boys and girls to serve God and their country." Father McGlynn also congratulated Father Roach, the sisters, and parishioners for their outstanding accomplishments.

James Olivier, trustee of Sacred Heart parish, introduced the Rev.

William Long, C.S.Sp., and the Rev. Edward Rechtenwald, C.S.Sp., former pastors, who were present, and recalled the Rev. Anthony Hackett, C.S.Sp., first pastor, and the Rev. Charles Hannigan, C.S.Sp., pastor who preceded Father Long. Mr. Olivier also paid tribute to 'Mother' Figaro.

In addition to a large auditorium with a full-size stage and balcony seats, the building has four high school classrooms, a chemistry laboratory, cooking and sewing rooms. It is located on Louisiana Avenue, adjacent to the parish rectory and across the street from Sacred Heart school.

Official

Departure:

Father Benoit Audet, C.S.Sp., from New York, N.Y., Dec. 7, 1950, to Oturkop, Africa, on the SS. Templar of the Barber-West African Line.

Arrival:

His Excellency, Most Rev. John McCarthy, C.S.Sp., D.D., at New York, N.Y., Oct. 19, 1950, from Ireland, via T.W.A.

PRAY FOR

the happy repose of the souls of mother of Fr. Dietrich grandmother of Fr. John J. Walsh brother of Bro. Cantius

Father John M. Heelan,
C.S.Sp.,
died at
Opelousas, La., Jan. 5, 1951
aged 71

FATHER PETER I. MACIEJEWSKI,

C.S.Sp.

1894 - 1950

The worthy priests and people of St. Joseph's parish, Mount Carmel, Pa., were celebrating the Diamond Jubilee of the foundation of the parish and they had invited all the living former pastors and assistants to join with them. Among those invited was Father Peter Maciejewski, who had been assistant and later pastor of the parish. He had made the long journey from Delcambre, La., where he was pastor of the parish of Blessed Martin de Porres. There was joy in his heart and pleasure at the thought of a vacation and the chance to renew once more the many friendships which he had in the parish. Apparently in good health upon his arrival at St. Joseph's rectory, he was shortly after his arrival stricken with a heart attack which proved fatal. Naturally, the celebration was marred a bit by this unfortunate turn of events. He was to have been subdeacon at the Pontifical High Mass which was the highlight of the event-

ful celebration, but he was unable to do so, for on the day of the Pontifical celebration, he lay dying in the rectory.

Peter Maciejewski was born in Bloomfield, N.J., on March 13, 1894, the son of the late Ignatius and Elizabeth (Golubski) Maciejewski. He was four years of age when his parents moved to Pittsburgh, Pa., and took up residence in the parish of of the Immaculate Heart of Mary. It was in the parochial school of that parish that the young Peter made his primary studies. He finished the grade school and was an outstanding pupil. The September after his graduation from grammar school he entered Cornwells, where he pursued his course with credit both to himself and to his teachers. His career there was a steady advancement toward his chosen goal. The studies give him little or no difficulty for he had a quick mind and a facile intellect. The daily discipline with its round of prayer, study, class and

recreation found him adaptable. His relations with his instructors and companions here, as in the scholasticate later, were always cordial, for his was a cheerful temperament, albeit of a serious bent. Whatever faults he may have had were those of the ordinary schoolboy and were not very grievous. Following his years in Cornwells, he was admitted to the novitiate and in due time he made his religious profession and pronounced his temporary vows in the chapel of Ferndale. In that same chapel on November 14, 1917, he with his classmates was ordained to the sacred priesthood by the Most Reverend John J. Nilan, D.D., Bishop of Hartford. In June 1918 he made his apostolic consecration.

Father Maciejewski's first appointment was as assistant in the parish of St. Stanislaus, Pittsburgh, Pa. Here from September 1918 to August 1920 he labored among the faithful people of that parish and they found him sympathetic, industrious and enthusiastic. They were grieved when in 1920 he was sent to St. Joseph's parish, Mount Carmel, Pa., as assistant, and their good wishes followed him. For a year he gave his services to the people of St. Joseph's and then he was assigned once more to his adopted parish of the Immaculate Heart of Mary, Pittsburgh, Pa. There, from 1921 to 1923 he gave himself unstintingly to

the work for souls, the most pleasant work of a priest. In 1923 he returned to Mount Carmel, this time as assistant in the parish of Our Lady of Consolation. Seven years he passed there and they were years of fruitful ministry. He had pronounced his perpetual vows on August 15, 1921, and his religious life kept apace of his sacerdotal ministry. In 1930 his superiors ordered him back to Pittsburgh, again as assistant in the parish of the Immaculate Heart of Mary. It was like returning home. He knew the people and they knew him, for they remembered with affection his former stay with them. Ten

happy years he spent among the people of the parish and then he was called upon to assume the responsibility of pastor to the faithful of St. Joseph's, Mount Carmel. Since his consecration to the apostolate, Father Maciejewski devoted his energies splendidly and well to the Polish-Americans of Pittsburgh and Mount Carmel, but in 1943 he was taken

out of this work and appointed to the parish of Notre Dame, Chippewa Falls, Wis. Here he remained until in 1947 he was called upon to go on the southern mission with his appointment as pastor to the newly formed mission of Delcambre, La. For a short while, he resided at St. Edward's, New Iberia, until the mission of Blessed Martin de Porres

could be organized. He was pastor there when he accepted the invitation to take part in the jubilee celebration of St. Joseph's, Mount Carmel. He had indeed merited a vacation for he had, in spite of a rather serious operation, given his time and energy without surcease to the laborious task of the mission. He made the journey to Mount Carmel full of hope and joy, but it was to be in the plans of the Lord his last journey, for Father Maciejewski died in the rectory of St. Joseph's on October 30, 1950. His relatives requested that the funeral be held from the Church of the Immaculate Heart of Mary, Pittsburgh, and Father Provincial graciously acceded to their request. Accordingly, his body was brought to Pittsburgh after a short funeral service in Mount Carmel and on November 2, a Solemn High Mass of Requiem was sung in the church of the Immaculate Heart of Mary, Pittsburgh, for the repose of his soul. The church was filled to capacity by a vast outpouring of of confreres, clergy and people who, as they attended the Mass and later accompanied the remains to the parish cemetery, had in their minds, no doubt, the consoling words of St. Ambrose: "We have loved him in life; we shall not abandon him until we have conducted him by our prayers into the house of the Lord."

To each task assigned him, Fath-

er Maciejewski brought the full measure of his talents, which were great, and of his enthusiasm, which was magnificent. The same qualities that made him a good scholastic, a good religious and a good priest endeared him in a special way to the hearts of the people wherever he labored and his memory will long be cherished among them. Mistakes he may have made—who among us has not made them?—but they were never those of ill-will or malice. The carping biographer, viewing his career with microscopic eyes, might in all probability discover much that would not be to his taste, but the confrere with an understanding heart would be compelled in all truth to admit that Father Maciejewski was a companion with whom it was good to live, and a priest who at all times recognized his responsibility to his community, to his Church and to his God.

Why defer till tomorrow? Why not today? I know not that I shall be alive tomorrow. (St. Augustine)



SAINT JOSEPH, PROTECTOR OF MISSIONARIES

The month of March is especially dedicated to the veneration of St. Joseph. How many are the claims upon our devotion of this great patriarch, the foster father of the Saviour of the world, the spouse of the mother of God! No wonder that he is chosen by so many founders of religious orders as their particular patron. Our beloved Society itself has chosen him as the special patron of the Brothers.

As St. Joseph is the heavenly patron and protector of the Church in general, so is he also, in particular, the advocate and protector of Catholic missionaries who are trying to spread the kingdom of God upon earth. It is impossible to enumerate all the assistance this great Saint has given the ambassadors of Christ. However, as an act of acknowledgment and gratitude to St. Joseph, we will cite here an incident out of the life of one of our very first pioneer priests of the missions of East Africa, wherein the protection of this great Saint is visibly manifest. It is recorded in the biography of the venerated apostolic missionary, Father Stephen Baur, C.S.Sp.

To this very zealous missionary, whilst acting as Prefect Apostolic, it seemed advisable that an intermediary station between Mhonda and Bagamoyo would be ideal for a mission, similar to the establishment of Bagamoyo, which proved so successful. With this in view, he and Father Machon, C.S.Sp., travelled with a caravan in 1879 to the districts of the Oudoe and Ouzigoua. Leaving on the 19th of March, feast of St. Joseph, they penetrated the cannibal country of the Oudoe, into which no European until then had ever ventured. "They (the cannibals) did not eat us up", Father Baur wrote; "however, they gave us to understand that they thought we would later prove very good eating, but at the beginning they would be satisfied with the carriers."

The Fathers could not succeed in obtaining the authorization to establish a mission. Father Baur had recourse to St. Joseph. The Fathers then left the Oudoe tribe and went to the Ouzigoua and arrived at the residence of the chief, Kingarou. The name of the village was Mandera. "This chief, as soon as he

saw us," Father Baur related, "remained motionless for a moment, then retiring one step, he uttered an exclamation and kept his eyes fixed upon us. The more he gazed, the more astonished he appeared.—'Listen to my words', he said. 'During this night, whether asleep or awake, I can't tell, I saw a handsome man, who said to me: 'Kingarou, there are two white men who are coming to you with a small caravan; receive them well and grant them all they ask. —Now you are these white men. But how did this happen. '

"Without giving us time to answer, he called his people together.—'There, he said, 'you see the two white men whom I saw this night in company of that handsome man.—Yes, there they are."

Father Baur was greatly astonished. He thought of his prayer to St. Joseph. On finding that Kingarou recognized in himself and Father Machone the two white men, whom he had seen in his dream, he, on his part, took it for granted that the handsome man, their protector, was none other than St. Joseph, whom they had chosen for their guide and whose intercession they had so earnestly invoked. We can form an idea of their gratitude. Then months later (1880) Father Baur returned to Mandera, with the Fathers and children who were to take possession of the lands granted them, and opened the mission station. Apparently, this chief soon became a Christian and so also many of his people.

—*Brother Novatus, C.S.Sp.*

THE FORMATIVE YEARS

CORNWELLS

Basketball punctuates time that is devoted chiefly to repairing the damages of the mid-term tests, or to plodding toward the looming finals. Reading is a popular winter beguiler. Diverting, too, were the trips to the Nazareth Academy for the celebration of their centennial,

and to St. Francis, Eddington, to help close their Forty Hours.

On the material side, new rostra and desks for the teacher have been added to all classrooms, and refrigerated drinking fountains are in operation on all floors. The debris of the windstorm has been removed,

and many additional trees, chiefly old ones, are being felled. A new hired chef is in our kitchen; Brother Gangolph, after more than fifty years service, has been retired except for some light work.

We were invaded during the month with a kind of grippe that spared hardly anyone. It ran its full course in about three weeks.

Our high school gathered its dramatic fibre for its annual Christmas play, and, on December 19, produced a Santa with fun-poking gifts, a variety of Christmas singing and—Scrooge (again!). Dead Marley pulled his chain of cash registers across our stage, Scrooge was converted by three ghosts, Tiny Tim blessed us, every one, and all this with the addition of red and green program bursting with verse ninety-eight per cent original. With Christmas really drumming in their hearts, our scholastics broke for home the very day after.

* * * * *

Workmen recently completed a cleaning job on the steeple of St. Mary's Church, one of Detroit's oldest, at Monroe and St. Antoine. They were amazed that the steeple hadn't collapsed under the weight of years of occupancy by Detroit's pigeons.

The workers removed more than seven tons of pigeon droppings from the belfry. The collection will be

used as fertilizer for the University of Detroit lawns. Wire mesh has been installed to prevent a repetition of the mess.

FERNDALE

December, passing swiftly, left little of moment in its wake. Father Edward Hogan defended a thesis on the dispositive intentional causality of the Sacraments. December also marked the death of a priest well known to most of the Fathers in the province, Father Donahue of Ridgefield.

Our visitors were few but illustrious; Fathers Provincial, G. Walsh, Crowley, Stocker, Wright and Sweeney. Father Joseph P. Meenan of Pittsburgh, a brother to our Father Francis Meenan, spoke to us on the work of the Legion of Mary in Dublin and Pittsburgh. And the novices came over during the Christmas vacation.

It was also during the Christmas vacation that two entertainments were staged here in Ferndale, "Twelfth Night" and "Top Hat".

Weather has continued to be weather; but whether or not it really be winter is another question. We have had a bit of snow, but nothing to compare with what we have had in former years. Some days of skating enlivened the holidays, but Christmas in Ferndale is Christmas irrespective of weather.

LATE VOCATIONS IN ENGLAND

The venture of training late vocations, though new for the English Province of the Holy Ghost Fathers, was not unknown in England. In the last twenty-five years over five hundred students from the Jesuit house of studies for Late Vocations have been ordained for various dioceses and Religious Orders. Apart from the Jesuits, it is well known that several Religious Orders have trained a nucleus of older men in their communities; they have not relied uniquely on Apostolic Schools for vocations. The Diocese of Southwark has a rather novel seminary for late vocations at Walworth. Young men go out to work during the day and return in the evening to the Presbytery, where they complete their humanities before going to the seminary for philosophy. The present Chancellor of the Diocese made his studies in such a way. This work has been thoroughly blessed.

In 1947, when our Provincial House was opened at Bickley, eleven miles from London, there was a number of small rooms to spare. It was decided to put these to use by commencing a Late Vocation Centre for the province. The beginnings at Bickley were troubled by material

difficulties. England had not yet recovered from six years of war and we were surrounded and tied down by numerous restrictions. It was extremely difficult to obtain school equipment—exercise books, text books, etc. All we had at first was one blackboard, which was a mere ornament, for chalk was “off the market.” What was worse was the lack of electricity, the main study room for the students was illuminated by a “penny in the slot” gas meter. However, thanks be to God, these difficulties were gradually overcome, and a time came when we had all the necessary books, paper and most of all electricity. Even with these amenities we were still limited as regards accommodation; five seemed to be the total number we could accept, but the demand far exceeded this. Several young men had been in Africa during the war years and had been entertained by our missionaries. There they saw for themselves the work being done. The Missions preached their own sermons to them and for many it was the first planting of the seed of a Missionary Vocation. After the war, when all these young men had returned home, we were besieged by

demands. We were unable to accept all but thought that if we rearranged the house maybe we could take another one or two; two more beds might mean two more priests for the Missions. After several acrobatic feats we were able to show that three goes into two, or in other words, in a room where we had two beds we now had three, and thanks to this arrangement we increased our number from five to seven. If seven went into five maybe nine would go into seven. It was decided to try. Someone had an idea but before the idea could materialize money was necessary. To obtain the required money a garden fete was held this year and, with the funds obtained, we were able to transform a rather dilapidated looking storeroom into a comfortable classroom and place was made for nine students instead of the original number of five.

The students came from all walks of life—clerks, ships' engineers, draughtsmen, miners, textile workers, policemen, plumbers, etc. Most of them had served during the war, either in the Army or the R.A.F. They were found to be exceptionally keen on their work and settled down to studies well in spite of the time that elapsed since they last sat on school benches.

The work has been blessed by Almighty God. We made Saint Theresa

of Lisieux the Patroness and through her in the last three years, have been able to send eight students to the Novitiate and one as a Postulant Brother to France.

As soon as we started the work, objections arose from all quarters. The main one seemed to be that it



would be very difficult for older men to fit in with younger ones in the Scholasticate when the year's Novitiate was completed. His Lordship, the Bishop of Salford, gave a true answer to the objection when he remarked that any difficulty that might arise would come from the younger and not the older men. Others believed that it would be impossible for these men, of formed habits, to settle down to a fixed rule and study. The obvious answer to this was in having a special house for this type of vocation and a modified rule and course of studies.

The rule, though modified, aims to secure sanctification and grounds

in dispositions of detachment, generosity and union with God. They are expected to strive to acquire the qualities required for a good member of the Congregation.

The special features of the Rule are:

- 1.— Monthly retreat and direction.
- 2.— A day's retreat each term.
- 3.— The Holy Hour.
- 4.— A quarter of an hour meditation in the chapel before Mass each morning.
- 5.— A quarter hour visit to the Blessed Sacrament in the evening.
- 6.— Restriction of smoking to twice a day and in the recreation room only.
- 7.— Restriction as regards money. No student may spend more than five shillings per week on incidental expenses, such as travel, copy books, etc.
- 8.— Prohibition of daily newspaper and limitation of wireless.

The Rule covers their work, aptitude, practical judgment, seriousness, modesty, tidiness, regularity and punctuality, fraternal charity, spirit of faith, virtue of piety and zeal.

Forming good material out of what has been presented to us it has been found necessary to soften rather than harden. Students have requested to spend the whole night in prayer before the Blessed Sacrament. Reasons of prudence and health prevent this.

We would not like to say that all are perfect and that all who come to

us settle. One gentleman who came wanted to be paid for his work and study. Another found our way of life not severe enough and joined the disciples of Pere de Foucault in the Sahara Desert.

A small percentage of applicants only are worthy of closer scrutiny, we have to maintain a high standard and efficiency in studies. The best applicants would be those who have had a course of secondary studies. We keep these one year to suit them to our way of life and prepare them for the Novitiate. Whenever possible we made them sit for public examinations viz., the London Matriculation and the Inter Arts Examination. If the student accepted has done very little secondary studies then we give them a three year's course in Latin, French and English, which studies are complemented by Apologetics, public reading and elocution. A conference is prepared and given by a student on fixed days, especially on the 2nd of February, the anniversary of the death of the Venerable Father Libermann. The whole community assists at the conference. The standard we require in Latin, French and English is at least that of the London University Matriculation. For these subjects the standard is indeed higher, for a comprehensive and extensive knowledge of Latin and Apologetics is required for Philosophy and Theology. French, too,

must be of a fairly high standard, for our students on the completion of their studies at Bickley have to make a year's novitiate in France.

The Novitiate in France has more advantages than disadvantages, for the novices learn more about the Congregation, for in the French Novitiate one meets novices from various countries. Again knowledge of France and her language have decided advantages for a missionary.

The studies are comprised of six hour classes per week in Latin and French, four hour classes in English, and two in Apologetics.

The hours of private study are roughly four hours compulsory per day and one hour of free study. Monthly tests of two and a half hours in each subject take place and once a term a full program of examinations. The results of these tests and examinations, together with the notes on conduct and progress in studies, are read out and commented on by the Very Reverend Father Provincial. The average note in studies and examinations has never been below 60% during the past three years. There is keen competition shown in the studies.

Every afternoon, except at weekends, the students are given one and a half hour's manual work. During this time they are allowed as far as possible to maintain their hobbies. A gardener is allowed to work in the

or greenhouse; a poultry fancier looks after the hen-run; a plumber attends to leaky taps or repairs the intricate faulty leaded-lights; an engineer attends the central heating boiler and an electrician always has something to do, if only the replacement of a blown fuse wire. One of our present students is an ex-police-man and the obvious job for him is to lock up the doors and windows of the house each night.



Besides these sideline jobs, there is ample scope to train the young men in work of the hands. The chapel and sacristy have to be attended to and kept clean and well-polished; the refectory, classroom, recreation room and dormitories have to be kept in a state of cleanliness and propriety.

One of the students is chosen as Prefect or Auxiliary and he is responsible for the keeping of the rule, in the absence of the Father Direc-

tor, and must, therefore, be the first one to set the good example. Perhaps the hardest rule for them at the beginning is that of religious silence. They have not been used to it, particularly if they came from noisy factories where the radio blasts all day long. A good deal of effort is demanded to keep the silence of tongue, action, thought and heart.

To encourage, correct and instruct, a spiritual conference is given almost every day after class by Father Director. To give the students a love and interest in the Missions and to instruct them on the Missions of the Congregation, these conferences are sometimes replaced by one on the Missions. As the house in Bickley is the provincial headquarters and a house of rest for missionaries on leave, very often there are one or two confreres home from the missions, who give the students talks on their own particular missions.

By degrees, and with the help of God's grace, the students are gradually made ready for the novitiate but before leaving us for the year's spiritual training they make their official demand in writing for the taking of the religious habit. Clad in the soutane of the Congregation, these aspirants are regarded as the children of the Congregation, which grants them a participation in

its spiritual possessions and takes charge of their religious and priestly formation. They are trained to possess the physical, mental and moral conditions demanded.

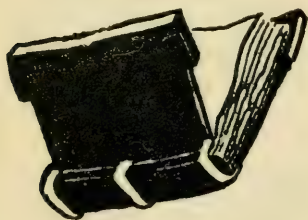
"All work and no play", the saying goes, "makes Jack a dull boy." That is one of the disadvantages of the house in Bickley. We have a very beautiful garden which demands plenty of work in the spring and summer for its upkeep, but we have no



playing field. Numbers, however, do not enable us to field a football team. A close-by preparatory school invites us now and again to a game of football or cricket. We have our own tennis court for the summer, other than that we are unable to have outdoor sports. Indoor games of ping-pong, billiards and darts are popular for the evenings. The only thing we can do is to permit those who wish to watch first class games on a Saturday afternoon. This gives the students an interest in sports and takes them out into the fresh air. Those who do not wish are allowed to take long walks or bicycle

rides into the country. A few minutes by train from Rickley takes us right into the country of Kent, the "garden" of England. On special feasts, sightseeing of London is arranged and there are sufficient historical buildings there to keep one interested for a long time.

The work of Late Vocations would seem then to be well established at Bickley. The demand is always there, if not with the same volume as in 1947. It must be a work dear



to the heart of our Venerable Father, who himself was a late vocation. As these words are being written and life of the Venerable Father Libermann is being read in the refectory and in the last chapter that was read, the author was dealing with the entrance of the Venerable Father to the Seminary of Saint Sulpice. The chapter gives a new light on the work of Late Vocations. Father Libermann later on, as founder, built up his Congregation of the Immaculate Heart of Mary on late vo-

cations. If we have neglected this side of recruitment for so long in England, we must strive to make greater headway. The more missionaries we give to Africa, the sooner our own beloved country will be converted. — Bernard Stevin, C.S.Sp.



Set free from sin and become slaves of God, you have your fruit unto sanctification and as your end life everlasting. Rom 6:22

This child of clay, To me was given, To rear and train, By sorrow and pain, In the narrow way, From Earth to Heaven. (Newman)

I know that in me, that is, in my flesh, no good dwells. Who will deliver me from the body of this death? The grace of God through Jesus Christ our Lord. Rom. 7:18

Our Province

MARCH, 1951

Vol. 20 No. 3

FERVOR

CHARITY

SACRIFICE



Bulletin Général

Avis Du Mois: Thanksgiving and Examination.

The year 1950 is over. We have very good reasons for expressing our profound gratitude to God. We have received a great abundance of graces for our own sanctification

and for the transmission of divine life to others.

We should thank God because He has preserved us so far from the calamity of another war and for giving us the opportunity of holding our General Chapter.

We should thank God because of the fine family spirit so clearly manifested by all those who have taken part in that very important gathering. All have been able to return to their respective Provinces joyfully bringing with them the good news of the Christian charity and unity which reigns in our Congregation.

We should thank God because of the blessings of the Holy Year, which was so gloriously crowned with the solemn proclamation of the Dogma of Mary's triumphant Assumption. For many confreres it has been the occasion for visiting the Eternal City, for gaining the Jubilee Indulgence and praying at the Tomb of the Prince of the Apostles for our own Apostolic Congregation.

The year 1951 begins with a winter of discontent, with storms of international controversy. God alone knows whether this world will be deluged in the floods of a merciless world war. But our goal

Our Province

MARCH, 1951

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Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November, 1933, by Father C. J. Plunkett, C.S.Sp. Published for private circulation. Address: 1615 Manchester Lane, N. W., Washington 11, D. C., U.S.A.

is certain and our ways are plain. We are not asked to give counsel to the wise of this world. We have but one duty, namely to live day in and day out, as true religious, twice bound to our Lord, God.

We ought never to forget that the profession we made was a "contract" freely engaged in by us. It was our free giving of ourselves to the service of God in the Congregation of the Holy Ghost and of the Immaculate Heart of Mary. The good Lord will not be outdone in generosity. He will pour out upon us the treasures of His graces, according to our faithful correspondence with His promptings.

A congregation, a province, a community, will surely grow and prosper when the religious of which they are composed, give evidence by their conduct, of their persevering loyalty to the religious promises they have made. We must not forget that the life of a good Christian, or the life of a diocesan priest, is not enough for us whose religious profession has been duly accepted by God. The Lord will not give us an abundance of graces unless we are faithful to that special state called the religious life which we have voluntarily embraced.

At the beginning of this New Year, let us examine our conscience. Let us see what is the condition of our soul, appraise our weaknesses and calculate our neg-

ligences.

Let us ask ourselves whether we still preserve the profound respect for our Constitutions which mark for us so plainly the WAY OF GOD. Do we accept them when duties become painful, or are we tempted to rationalize, virtually proclaiming them to be but remnants of a narrow medieval mentality and therefore, unfit for our guidance in this restless, go-getting generation.

There is one point in particular to which I should like to call attention. The Holy Year has been an occasion for much traveling. That Holy Year is over; let us now put an end also to these travels and voyages. Almost everywhere in the Congregation, the sums yearly expended for travel have been increasing at a very rapid rate. Let us be on our guard lest we be disloyal to our profession; for it makes us "poor in and for Christ."

I am praying for all of you every day. "Keep these who Thou hast given to me." And I impart to you, my dear confreres, my heartfelt best wishes and my fatherly blessing. — Very Rev. Francis Griffin, C.S.Sp., Superior General.

Mother House

On his visit to Rome last October our Very Reverend Superior General spoke with the various secretaries of the Roman Congregations and with many bishops visit-

ing Rome. All expressed their gratitude for the magnificent work being done by the Congregation throughout the world.

Mother Javouhey

Our houses at Paris and Chevilly were the scene of special celebrations honoring the beatification of Mother Ann Mary Javouhey, foundress of the Sisters of St. Joseph of Cluny. The Congregation paid honor to this great event because of the extensive work being done by the Sisters in many of our missions in Africa.

Feast of Propagation of the Faith

Last December 8, (Feast of St. Francis Xavier) the Congregation celebrated the Feast of the S.P.F., at La Madeleine Church, Paris. Father Neyrand, First Assistant General, in his sermon for the occasion, appealed for interest in the African Missions and support thereof. Archbishop Le Hunsec officiated at the Benediction.

France

The restoration of the orphanage at Misserghin, home for abandoned children of North Africa, will soon be completed.

Portugal

The Brothers have their own novitiate now. Archbishop Pinho had long discussions with officials of the State regarding the advancement of our program of education for the missions. A retreat for the

Mission Promoters was held at Fatima.

Rome

Twelve degrees for confreres: France: 1 doctorate, 3 licentiates and 5 bachelor degrees in Theology; Ireland: 1 doctorate in Theology; Portugal: 1 bachelor in Theology; England: 1 doctorate in Canon Law.

Cape Verde

Plenty of rain plus plenty of hope for a good harvest. Portuguese Guinea, formerly of the Diocese of Cape Verde, is now in charge of the Franciscans.

Onitsha

On his return to Nigeria, Archbishop Heerey, first Archbishop of Nigeria, was given a royal welcome. The King and his Court and 30 autos were awaiting the Archbishop. Three miles of the streets were lined with spectators.

Owerri

A great loss was suffered in the accidental death of Father Donald O'Callaghan. R.I.P.

Pointe Noire

New schools are being opened: one has an attendance of 250.

Brazzaville

Almost completed is the magnificent Cathedral of St. Ann of the Congo. Work commenced in March, 1943. In architecture the edifice skillfully blends Western technique

with the inspired and distinctive genius of Equatorial Africa.

Majunga

A new central industrial school is being constructed. Best modern methods will be employed in instructing the students in the essential techniques of working wood and metals.

Prefecture of Tanga

By Apostolic Constitution of April 18, 1950, the Sovereign Pontiff established the Apostolic Prefecture of Tanga, East Africa. It is entrusted to the Rosminian Fathers who began work in this mission field in 1945. This Prefecture has been taken from the territory formerly a part of the Apostolic Vicariate of Kilimanjaro. It comprises the entire civil Province of Tanga, with the exception of the District of Pare.

Appointments

Mother House: Assistants — Fathers Charles Engel, Charles Grillot; Councillors — Fathers Jules Greffier, Raymond Nicoud.

Provincial and District Correspondents: 1) Father Henri Neyrand—Rome; Switzerland, West Africa, Cameroon, Reunion, Madagascar, Mauritius; 2) Father Clemente Pereira — Portugal, Cape Verde, Luanda, Nova Lisboa, Silva Porto; 3) Father Joseph Quinlan — Ireland, United States, Puerto Rico, Kilimanjaro; 4) Father Lambertus Vo-

gel — Holland, Germany, Belgium, Bagamoyo, Katanga, Doume, Bethlehem (So. Africa), Teffe, Jurua; 5) Father Nicolas Moysan — Libreville, Pointe Noire, Brazzaville, Bangui, 6) Father Alphonse Gemmerle — France, Autueil, Poland, Guadeloupe, Martinique, French Guiana, Haiti, St. Pierre et Miquelon.

Corresponding Secretary: Father Marcel Délice — Great Britain, Canada, Gambia, Sierre Leone, Onitsha, Owerri, Bangui, Zanzibar, Trinidad.

General Prefect of Studies: Father Alphonse Gemmerle.

LETTERS

THE COLORED HARVEST
1130 N. Calvert Street
Baltimore 2, Maryland

Very Rev. George J. Collins,
C.S.Sp., Litt.D.

Rector: Holy Ghost Missionary
College

Cornwells Heights, Pennsylvania

Very Reverend and dear Fr. Collins:

Thank you for the information about the Holy Ghost Father (Rev. Eugene L. Lavery), featured on the cover of our October issue.

I regret only that we did not have his name or an indication of your

Community so we could have identified him in our cover explanation. It would, I think, have been a tribute to the wonderful work the Holy Ghost Fathers have done for so many years among the Negroes to have given Father Lavery's name as a member of this Congregation of the Holy Ghost.

Since receiving your letter, we heard from a neighbor of Father Lavery's mother — who mentioned that she was taking a copy of the magazine with Father's picture to his mother.

Sincerely yours,
James F. Didas, S.S.J.

A FOLLOWER OF VENERABLE LIBERMANN

Dear Father:

I think that the spirit of Venerable Libermann ought to be very helpful in these dire times when people worry so much.

I often think of his words, "Worry and trouble are for Hell; the children of God ought not to know them."

I think that Venerable Libermann's spirituality is particularly suitable for those in distress and in times of anguish, such as the one which now grips so many people who have no deep foundation for their spiritual life. I thank God that

He has given me the grace to profit by his writings when I was still young in my spiritual life.

Venerable Libermann suffered and so he can console those who suffer. He suffered anguish, such as few even among the Saints had to undergo, and since people are now confronted with the prospect of real distress, they should turn to a Saint who knew what distress and anguish meant.

Pray for me, Father, that I should always have the grace to be loyal to the spiritual principles of Venerable Libermann. — *Charles Rich (a convert from Judaism).*

APOSTOLIC SCHOOL, SAVERNE

Interesting Statistics

From September, 1900, to May, 1950, a total of 1,623 boys went through the school.

Of these 396 became members of the Congregation: 2 Bishops, 334 Fathers, 41 Senior Scholastics, 19 Brothers.

At present there are 66 boys in the school and 7 in the novitiate, a total of 73 prospective members.

Of all those who left 58 became priests elsewhere.

Sweat and Labor Also

In our time a religious congregation must advertise in order to survive. Men and money must be secured to carry on its work. There can be quite a discussion at times just what constitutes the proper advertising media. However, all agree that some type of magazine is the foundation on which a religious society must build its advertising structure.

From here on the field is still wide open for discussion on just what type of magazine is best suited. People are so accustomed to the first class printing jobs of current secular publications that a merely "good" format does not attract the eye anymore. Except for a few technical and profession publications which are read for content and not for "good looks" the current press is interested in catching the eye first of all. This is very expensive. Even the cost of a publication of very limited ambition must be figured not in hundreds of dollars, but in thousands.

Our own publication "MISSION NEWS" is an answer to the needs of our days. Combining modern techniques in the printing world with elements of the old methods

that have stood the test of time this pocketbook magazine makes an appeal characterized by its gentle persistency of calling attention to our work. In the course of a year many thousands of grownups and children learn something about us from its pages. Gradually they become "friends of the Holy Ghost Fathers," and consequently friends of the missions.

The returns in dollars are very small, but even the "big" magazines have very little net profit to boast about. However, the returns in vocations are very good. And the returns in this matter of vocations must be taken as an indication of the vitality of the "MISSION NEWS" rather than the dollar returns. And of course there is much of that intangible goodwill being created that results from any favorable advertising, but the fruits of which are not always evident in the present returns.

The "MISSION NEWS" deserves your support in a practical manner. Articles, pictures, constructive criticism. Any fool can criticize, but it is a wise and industrious man who with his criticism can mix some of his sweat and labor.

Holy Cross Mission was begun under the direction of Bishop Mussbaum, C.P., the first bishop of the Diocese of Corpus Christi.

Some Colored people were received into the Church in 1916 at the then Cathedral of St. Patrick, and at the request of some zealous persons, His Eminence authorized the gathering of funds for the construction of a church.

Father Mark Musslein, C.P., was given charge of the new venture and he was assisted for a time by Father Fidelis of the Cross, C.P. For a short time services for the Colored were held in the Cathedral then a frame building was erected which today serves as a school and hall, but at that time was a church and school. Father Mark purchased two other residences and moved them onto the grounds to serve as a rectory and convent. Later he secured a church that had served as a parish church for the American Catholics and later moved to another location for a Mexican church, and moved it to this location. After enlarging the structure and fixing it up he dedicated it to the honor of the Holy Cross for the use of the Catholic Colored of this city, Corpus Christi.

Father Mark was a man of great zeal and executive ability. He converted 80 persons during his ten years pastorate and paid all the

Corpus Ch



debt on the property. Practically all the faithful members of this mission are either converts or children of converts.

The grounds are very attractive, as all the buildings are painted white, the church stuccoed; the others are frame structures. There is a high wire fence around the

sti, Texas



Three quarters of a block, and the expansive yards are filled with all kinds of tropical trees and shrubs.

The church is Mexican Mission style. It accomodates 150. With its twin towers it looks very beautiful. Statues large and small crowd it. Devotion to Our Lady of Perpetual help and to Blessed Martin de

Porres has come down from the days of Father Mark. The perpetual novenas are attended by Colored and White.

The rectory is a two story structure, with four rooms and the housekeeper's apartments on the first floor and two bedrooms, a store room and bath on the second floor.

The school has been enlarged with two rooms since the days of Father Mark, but there is no record as to when they were built. There are now four class rooms presided over by four Holy Ghost Sisters. The rooms, all but one, are on the second floor. The remainder of that building is used for a hall, and is equipped with stage and curtains.

The convent was built for a family and moved here, as mentioned above, is large enough for the four nuns. All these buildings are in rather bad state of repair.

Father Mark was transferred from this mission in 1926 and had made plans to have a colored priest replace him, thinking that a colored priest would get along best. Time did not bear out his hopes for one reason or another. After a year, the Josephite Fathers took over and remained about two years, and then the diocesan priests took charge. Msgr. John Easso was appointed pastor and served many years as pastor of this church and Chancellor of the diocese. Later he was appointed pastor of the Cathedral and

Msgr. Adolph Marx was placed in charge with the same double duty. Msgr. Marx did much during his two years pastorate to beautify the church. He installed a new heating arrangement, a new electric organ, a new lighting system, and after painting the church inside and outside, secured a full set of beautiful vestments, even to dalmatics, and a new outfit for the altar boys.

Bishop Mariano S. Garriga realized that it was too much for one man to care for the parish and the duties of chancellor at the same time asked the Provincial for a man to take over the mission which was done with the coming of the present pastor, Father Lundergan, on the third of October, 1950, the Feast of the Little Flower, the Patroness of the Missions.

There are about two hundred members of this mission, but many are Catholic only in name. In the school there are two hundred children of whom fifty are Catholic.

There is a debt of two thousand dollars on the Mission. The Bishop has promised to build a new school for us but with the restrictions now in effect it is hard to tell when the building will be erected. It is badly needed as the present building is a fire trap and a hazard for the children with its rickety stairs.

There are difficulties here but with the help of God the work will continue.

OFFICIAL

Arrivals

At New York, January 2, 1951, on the Queen Mary, from Southampton, Fathers Noppinger, L.F. Trotter, McGinley, and McCraley, returning from Kilimanjaro.

At New York by BOAC, January 26, 1951, Father Arthur Woehrel, from Kilimanjaro.

Committee on Studies

The Provincial Committee on Studies met at Cornwells on Tuesday, January 23, 1951. In addition to all the members of the Committee (Fathers Connors, Lechner, Harcar, John Walsh, Burns and Stocker), Fathers Noppinger and McGinley, recently returned from Kilimanjaro, were present.

Father Henry J. Thessing died at Conway, Arkansas, February 8, 1951, at the age of 54. R. I. P.

Pray for the happy repose of the souls of Mrs. Gilligan, mother of Father Gilligan and Mrs. Davis, mother of Bishop Davis of San Juan.

The Formative Years

Ferndale began the new year under happy auspices. Father Provincial was on hand to sing the solemn high Mass, and his presence seemed to lend incentive to resolve greater effort in furthering the work of the Congregation. Financially our Stamp Department has a very good year in 1950, surpassing all previous records. This year we hope to do at least as well, if not better. Spiritually we try daily to realize the importance of prayer and sacrifice in our apostolate.

Paucity of numbers is not handicapping our activities. This is especially true in the field of journalism, as witnessed by our three periodicals: *Spiritus*, which has been revived; *Veritas*, produced by those interested in Catholic Action; *Maria*, devoted to the works of Our Lady and her Legion. A maverick publication called "*Lux*" also puts in an occasional appearance. Its status as well as its editorial policy remain a bit mysterious, but by placing suitable quotations on the library table it manages to make its influence felt, even to the point of being quoted in one of the conferences.

Allowing for an occasional New England blizzard, each Wednesday

finds the Theologians dispersing to their various catechetical centers for religious instructions. Certainly the Catholic Revival is not far off in this neighborhood!

In the traditional change of manual labor charges one major change did take place: the scholastic barbers were dispossessed and put to work. Brother Thaddeus, a new arrival in Ferndale, has taken over the art of landscaping our scalps. Brother Paschal is another recent addition to the community. A big welcome to both!

Duquesne

Those who last winter proposed that Pittsburgh might perhaps advertise herself as a winter resort, a sort of Northern Miami, have, by this time, drastically revised their propositions. Since the "big snow" we've had winter with a vengeance. Snow, ice, slush and freezing temperatures have become part of our daily living; skid chains and "monkey links" familiar words in our daily vocabulary. The students welcomed the prolonged Thanksgiving vacation that resulted from the snow, but everyone by this time

has had quite enough of winter.

The unsettled state of the weather seems reflected in the students these days — no one is quite sure of just what is going to happen. Rather than waiting to be drafted many of the students are leaving school to enlist so that they will be able to choose their own branch of the service.

Looking at the community, Father Correia is back with us again after his recent stay at Mercy Hospital, his quick and ready wit pointing out the humor in every situation. Father Lauritis too is home again, completely recovered from his accident of last summer, and working hard on his doctoral thesis. Father Lemmens is completing his doctoral work at the University of Cincinnati. Father McNamara has been named Dean of Men. Father Holt, the former Dean, is devoting all his time to the Student Welfare Committee, of which he is Chairman. Father Joseph Rengers is doing a full-time job as University Chaplain. Student attendance at the Monday evening devotions in honor of the Holy Ghost is steadily increasing, and we are aiming always at greater student participation in chapel exercises.

After long discussion and investigation it has been decided, not without regret, to drop football for the duration. Heavy financial

losses as well as personnel problems made it imperative that such a decision be made, and while all admit the difficulty of the decision, all agree that the move was a wise one.

Behold I come; in the roll of the book it is written of me, "to do Thy Will, O my God, is my delight." Ps. 39: 8.

All to the greater glory of our heavenly Father, In Jesus Christ Our Lord, through the Divine Spirit, and in union with the most holy Heart of Mary. (Motto of Venerable Libermann)

A prayer

*A prayer is just a simple way
... Of asking God to hear ...
Whatever words we want to say
... Of sentiment sincere ... The
words that spell our problems out
... And ask His timely aid ...
Whenever we are filled with doubt
... Or we are too afraid ...
When tragedy is near at hand ...
Or it has struck a blow ... And
only God will understand ... The
suffering we know ... But also
in a prayer we give ... The
gratitude we feel ... Because we
are allowed to live ... And share
the commonweal ... A prayer is
like a letter or ... A telegram
we send ... When we would
penetrate the door ... Of our
beloved Friend.*

First Assignment

Warning: On the lighter side — of life, that is.

Sober muse:

With scotch and rye

"A little water," I cry,

But always, at any rate,

I take my humor straight.

INTRODUCTION

Shortly after I left Ferndale for the "last" time I realized that my training within the sacred precincts of the Dale left much to be desired in preparing me for contact with the realities of parish life. The theories and abstractions with which Ferndale insulated my mind against error proved insufficient insulation against such live wires as pastors, dogs, housekeepers, cats, sextons, undertakers, ushers, canaries, and a host of other items from God's bountiful creation, going by divine right or otherwise, to make up what we call the administrative and executive branches of a parish. The fact that my insulation did not protect me from contact with high parish voltage is no fault of Ferndale. In the life of a priest there seems to be two important terminals and these are not the cradle and the grave, but the seminary where he is nursed on theory, and the parish where he has it all beaten

out of him again. These two never meet under one roof.

To make some useful contribution to the cause of the "young Fathers" I decided to write a handbook somewhat along the lines of the Marine handbook giving practical advice for good fighters on how to "keep the situation well in hand," with supplementary reading for those who work at the complete annihilation of the enemy. This book was supposed to be made available to the "last-year" men of Ferndale for special study.

However, during the past two or three years Ferndale has had a very mean mood in matters touching the sacred character of the curricula, especially with regard to change thereof or addition thereto. This situation has not arisen from the constitutional and intellectual health of the dear Dale, but has rather come from the outside in the form of mild criticism of the curricula, but not criticism of the constructive type. When a young Father who is not able to drive a car, arrives in a parish, immediately the question is asked: "What are they teaching them in Ferndale now?" A surprising aspect of the situation is that this very question can oftentimes be asked for the opposite

reason — when a young Father proves too adept at the art of driving. I think that it is this cross criticism that is the cause of the mean mien that Ferndale wears when one mentions an addition to the curricula.

Of course there are some who think that there is an epidemic of "ologies" inside the Dale. These same critics are usually the ones who mention missionology and ask with caustic candor: "How many semesters did St. Francis Xavier study that?" Of course the great saint did not have to study what to do in an atomic attack either. However, the bad effect of all this wild criticism is that it closes the door

to some practical stuff like what I have in mind. And now bearers of the right "ology" will be met with a remark somewhat like this: "Wait until we try out driveology, Bingology and Collectionology." So Ferndale needs no apology for fearing dittology.

I suppose then, in view of the above mentioned situation, it is more or less true to say that "due to circumstances beyond my control," I am compelled to limit my instructions for sacerdotal fledglings to a few articles that will appear in Our Province from time to time. The next installment, "**Target,**" will appear in the near future, I hope.

No Boundaries

In studying history, we must not isolate the fact pertaining to a certain movement or institution but we must study the whole background of the times, for it is only in this way that we are able to interpret the facts in the manner that is most true to the event. So likewise is studying the history of the Province especially the very beginning of it, we must realize that such a study can not be isolated by facts that pertain only to the doings of our Congregation. Admittedly it is difficult to keep abreast of the

For God

Congregation as a whole, but there is no excuse for not knowing the works of the one Province to which we belong and especially its foundation.

In this study there is given a short historical background of Germany, which history deals directly with the subject of the United States which is used as a stage setting for the advent of the Holy

Ghost Fathers. The great desire which the Superiors General had in wishing to begin work in this country is shown. More concern has been given to the order in which the pioneers of the Province undertook the charges entrusted to them by the various bishops and those charges which we do not have today receive special attention. Such names as Covington, Piqua, long forgotten by the few who might have read them can be made to relive in our minds not because they were our first places of ministry but what is more important because they bring back to mind the trials and triumphs of our Founding Fathers. Only the first ten years of the Holy Ghost Fathers were firmly enough established in this country to take part in the Catholic Church of America.

Germany

In 1863, the Holy Ghost Fathers began their work in Germany. Just two years previous King William the First, who was Prince Regent since 1856, succeeded the late Frederick William IV on the throne. He, at once, began a reform of the Prussian Army. The King, who was being opposed by two successive Prussian Chambers, appointed Von Bismarck, "the man of blood and iron" as President of the Ministry. Bismarck's first care was the army, by whose aid, when it was reorganized, Prussia was to become su-

preme in Europe. Naturally with high ideals of supremacy and dominion, wars are inevitable. So within a few short years, Prussia was engaged in wars with Austria and France.

The latter war, the Franco-Prussian War, had hardly terminated when Bismarck, flushed with his recent victories, maintained that the complete unity of the German Empire required that the Catholic Church be nationalized and become subject to the State. He thought that he might win the German Episcopate to his way of thinking, but was sadly disappointed. Then began the religious persecutions, called the "Kulturkampf" (The Conflict of Cultures). To carry out his plans, Bismarck appointed Dr. Falk, as Minister of Public Worship and for over a year and a half, Bismarck's policy was manifested in individual cases. In July, 1871, the Catholic section of the Ministry of Worship was suppressed and pulpit utterances were placed under State surveillance. Later he introduced a law concerning the supervision of instruction and education. In this, he contemplated placing all schools under civil authority. In a large measure the Catholic clergy were excluded from any supervision of the schools. A state dictatorship over all the schools was established.

On July, 4, 1872, the Reichstag

passed a law against the Jesuits on the grounds that they were emissaries of Rome in Germany, moreover they were handed over to police authority and could be expelled from the Empire at any moment. The Bundesrath (Imperial Supreme Council) interpreted the law to mean that they could not perform any ministry. Therefore the Jesuits left Germany. On May 26, 1873, the law was extended to the Redemptorists, the Holy Ghost Fathers, the Lazarists and the Sisters of the Sacred Heart as being affiliated with the Jesuits. Whereupon these Congregations left Germany.

The following decree was issued to the members of the Congregation of the Holy Ghost Fathers at Marienstadt:

"In conformity with the decree of May 26, 1873, relative to the execution of the Imperial law of July 4, 1872, the Bundesrath has declared that according to the spirit of the said law the following Congregations ought to be affiliated with the Jesuits: 1. The Redemptorists; 2. The Lazarists; 3. The Holy Ghost Fathers; 4. The Sisters of the Sacred Heart of Jesus.

"Having received instructions from the Minister of the Interior and from the Minister of Ecclesiastical Affairs regarding the carrying out of this interdict, we command you at once to notify officially all the members of the Congregation.

of the Holy Ghost, ecclesiastics as well as laics, who live at Marienstadt that that residence has been suppressed and that if they wish to continue to live within the boundaries of the German Empire, they have to make known to you by the fifteenth, the place they will have chosen for their sojourn.

"Furthermore, be sure to inform the ecclesiastical members of the Congregation (in the same way as The Redemptorists have been notified at Westerbourg, in conformity with the instructions sent before) that they are forbidden by these present instructions to exercise any function of their Order, especially in Church and School, as for instance the holding of missions and that by this interdiction, they are forbidden to perform any sacerdotal and pastoral function on German territory, namely functions as preaching, hearing confessions, saying Mass, and administering the Sacraments.

"The Royal Government

"Minister of the Interior: Meusel. "Minister of Ecclesiastical Affairs and of Public Instruction: Lacroix"

(Next installment: The United States

*He who reaps receives a wage,
and gathers fruit unto life everlasting,
so that the sower and the reaper may rejoice together. John
4:36*

Our Province

April, 1951

Vol. 20 No. 4



APRIL, 1951



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*Behold the Lamb of God, behold
Him who takes away the sin of the
world—John 1:30.*

Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November, 1933, by Father C. J. Plunkett, C.S.Sp. Published for private circulation. Address: 1615 Manchester Lane, N. W., Washington 11, D. C., U.S.A.

Appointments:

Fr. James Maguire, Holy Ghost, Opelousas, assistant, temporary.

Fr. Anthony F. Lechner, St. Joseph's, Conway, pastor.

Fr. James F. Sheridan, Director of Scholastics, Ferndale, (March 6, '51)

Fr. Charles F. Flaherty, Holy Ghost, New Orleans, assistant.

Br. Thaddeus Lewis, Ferndale.

Br. Benedict McGorry, Ridgefield.

Br. Cyril Putrn, (agregé), Ann Arbor.

Br. Paschal Del Mese (agregé) Ferndale.

Kilimanjaro

Fr. Colman C. Watkins was appointed Religious Superior of Kilimanjaro, February 20, 1951.



Be not slothful in zeal; be fervent in spirit, serving the Lord—Rom. 12:11.

Father John M. Heelan, C.S.Sp. 1879 - 1951

The people of Opelousas, Louisiana, Colored and White, Catholic and non-Catholic, were saddened by the news of the death of a grand old priest. In the short space of an hour the news, "Father Heelan is dead," was spread through the town and into the country. On January 5, 1951 the soul of Father John Heelan passed to its eternal reward.

A mild attack of flu confined Father Heelan to bed for a week. Under the advice of his doctor he didn't say Mass on the morning he died. One of his fellow priests heard his confession and brought him Holy Communion. He was apparently well but two hours later his pastor found him dead on the floor of his room.

Sunday afternoon the body of Father Heelan was brought to Holy Ghost Church, where it lay in state until the funeral Mass on Monday morning, January 8. The huge

church was filled with mourners and the Rosary and prayers for the dead were said for the repose of his soul. All through the day and night the Knights and Peter Claver formed a guard of honor around the bier while literally thousands came to pray and pay their last respects to Father Heelan. In the morning at 8 o'clock a Solemn Requiem Mass was sung and the church was filled with school children. Rev. Eugene E. Moroney was celebrant, Rev. James A. Murnaghan, deacon, and Rev. Julien Wrobel, subdeacon. At 10 o'clock the police had to shut off all traffic on Union Street to accomodate the throngs that came to the funeral Mass. A church three times the size of Holy Ghost would not have been able to hold the people. His Excellency, Jules E. Jeanmard, D.D., Bishop of Lafayette, presided at the Mass which was offered by Rev. Francis Smith, assisted by Rev. Eugene E. Moro-

ney and Rev. Joseph Cassidy. Fathers John Gallagher, Julien Wrobel, Philip Haggerty and John Murray served as the minor ministers. A choir of priests, under the direction of Rev. Harold McNeil, sang the Mass. The final absolution was given by His Excellency, the Bishop, and then the funeral procession headed by the State Police drove to Carencro. Rev. Joseph P. Lonergan presided at the interment. Nearly one hundred priests, secular and religious, were present to pay their respects to this great priest. Thus ended the earthly career of Father John Heelan.

Father Heelan was born in County Tipperary, Ireland, on July 12, 1879. He was one of a large family of devout Catholics. As a young man he was inspired by the Holy Ghost Fathers and knew that God was calling him to their life. He went through their schools in Ireland and from there to France where he was ordained to the priesthood in 1909. Prior to his ordination he spent five years as a prefect at Rockwell College in Ireland. Those who knew him then remember him as a splendid teacher, a great athlete and an excellent coach. Ten years of his life were spent in England as Director of the College at Castlehead, Grange-over-Sands. The next decade saw him as Dean of Blackrock College in Dublin. Then, already twenty years a priest, he

departed for the mission of East Africa. For five years he labored as a missionary in the Vicariate of Zanzibar. As he himself said he spent five years in Africa "for souls and sunshine." On his return from Africa poor health forced him to spend two years in the south of France. In 1938 he came to the United States. After a short stay in Lafayette, La., he came to Opelousas where he spent the remaining years of his priesthood. Forty-one years of work for God and souls ended on the First Friday of January 1951.

Father Heelan came to Louisiana as a sick priest, a retired priest, over sixty years of age. Only those who really knew him can appreciate how "unretired" he was. He was possessed of a tremendous zeal for souls and an uncanny sense in ferretting out and 'fixing up' bad marriages and reclaiming lost souls. His devotion to the old and the poor of Opelousas is almost legendary here in Louisiana. He spoke, read and wrote French fluently, but this was of little use to him in a land where a corrupt creole French was spoken, so he learned to speak this creole tongue. Time and time again his fellow priests were rebuffed with the statement, "I don't want to see you. I want to see the old priest." And the old priest, needless to say, was never too busy to see his people. For eight years he

attended the missions attached to Holy Ghost parish. These were country missions, one had a chapel, the others nothing but school-houses. Advancing years and poor health forced his superiors to take this burden from him and keep him in town. Father Heelan would never admit defeat, relieved of the burden of the country missions, he settled down to do more work than ever before. The day before he died his only concern was whether he would be able to say his two Masses the following Sunday. That was Father Heelan, no worry or concern for himself, his only worry and concern the care of souls.

Devotion to the Blessed Sacrament and to Mary the Mother of God were prominent in his life. He never gave a sermon, taught catechism or instructed a convert that he didn't insist on the True Presence. The rosary, especially the family rosary, was all important to him and he never failed to impress it on others. Those who knew him well, never saw him walk from the rectory to the church or school or convent without his beads in his hands. All who came in contact with him left with a greater devotion to the Blessed Sacrament and a deeper love for the Blessed Virgin.

Were we to look for a word to describe Father Heelan we could find no better or more apt word than "humble." He was a brilliant man,

well versed in the sacred and profane sciences. He was a friend and an intimate with the truly great in this world, churchmen and public officials. Of those he taught in school, eight became bishops, two archbishops, one the Prime Minister of his country, another its President. Father Heelan would never tell you this nor would he tell you that his sister was Mother Superior of one of the largest convents in Ireland. A young brother, a secular priest, died in Seattle, Washington, during the flu epidemic at the beginning of the century, a cousin was a bishop here in the United States, but you would never find Father Heelan boasting of all this.

The "old Priest," as he was so affectionately called was a god-send to young priests. His advice and fatherly counsel to them was invaluable. His sanctity was attested by the number of priests, secular and religious, who came to him for advice, counsel and consolation. He was never too busy to help one in trouble, doubt or concern. One priest, an intimate of his, relates the story that he once told him: "John, I'm doing my best to keep my soul in the state of grace." Father Heelan's reply was, "That's very good, but it's not enough, you have to advance in grace and virtue." That about summarizes the life of Father John Heelan. He was

a man of God, a true Holy Ghost Father, a man intent on saving his own soul and the souls of as many others as possible.

One priest, a close friend of Father Heelan, not a Holy Ghost Father, said, "You men have lost a good priest, a grand priest, a saintly priest, but to me the death of Father Heelan is not just the death of a priest, it is the end of an era."

DEDICATION OF

ST. ANTHONY'S CONVENT

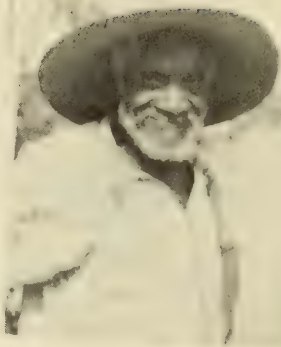
For a long time Father Buckley has hoped to be able to provide a parochial school for the children of St. Anthony's parish in Portsmouth, R.I. On February 2nd the first step towards the realization of that dream was taken when the formal dedication of a new convent in the parish of St. Anthony took place. The former Frank L. Sullivan home in Portsmouth was given to the parish for use as a convent and the Most Rev. Russell J. McVinney, D.D., Bishop of Providence, has given his approval to make use of the house for this purpose. Father Buckley was assisted at the dedication ceremonies by many of the local clergy, both religious and diocesan.

The newly established convent

will be staffed by members of Religious of the Holy Union of the Sacred Hearts. This community has, since 1928, provided nuns each Sunday and Wednesday for the supervision of classes of catechism. It was, however, recognized that much more effective work could be done, both among the children and the other parishioners, if the Sisters could devote their full time to the work of the parish. Accordingly, when the Sullivan home was bequeathed to St. Anthony's parish it was then decided to dedicate the house to the service of God for use as a convent.

After the blessing of the convent and the statue on the grounds, Father Buckley welcomed the sisters on behalf of Bishop McVinney. Following the ceremonies, Fathers Buckley and Killeen were hosts to the visiting priests at a pleasant reunion in the rectory.





(Above) The closeup shot. Excellent for MISSION NEWS. (Below) Camera too distant; faulty photos not suitable for publication.



"Mission News"

Provincial House
Washington, D.C.

Dear Fathers,

We all realize the competitive spirit among Religious today in securing vocations and financial aid through their magazines, such as our own "Mission News." Competition is a blessing — it keeps all of us on our toes. This same competition demands first class, A-1 advertising, in written material and photographs.

We can be justly proud of our own magazine, "Mission News." Since September its circulation has increased from 15,000 to 18,000 for the adult issues and from 50,000 to 70,000 for the issues set up for schools sent out three times a year. All this is due to the industry of the Mission Procurators and the Vocation men.

Mission News is our main contact for Mass intentions, vocations and donations for our missions. The Mission Procurator's office received and distributed \$80,384, expenses deducted, to our missions, home and abroad. \$42,532 of that sum was collected by the Mission Procurators and the help of the Vocation men in preaching every weekend in the northern dioceses under

the Mission Cooperation Plan approved by the bishops of the country some years ago. The remainder of the total sum, \$37,852, received through the Mission Procurator's office came mainly through the medium of Mission News. Moreover, the Vocation Directors send about 500 copies each month to boys who have answered the Vocation Ad that appears on the back cover of Mission News every month.

During the retreats in the South many of you asked me what kind of pictures are wanted by Mission News. We have arranged to publish in this issue of "Our Province" some examples. To give yourself an overall idea of the type of pictures that can be used, glance through the back numbers of "Mission News" since September. Group pictures are useful only if they convey a definite point, e.g. the group photo of Father Roach's splendid auditorium in the February issue; or the large crowd of natives expressing to the eye the marvelous increase of the faith in Africa. Human interest shots are closeups of a child, or a very old person, like the cover of October. A closeup is a photo shot at the closest distance your type of cam-

era will allow, as some lenses do not permit a distance less than four feet. The best photos of all are those of one of the Fathers with a small group of children, *apparently* not posed, e.g. the picture of Father Greff, et al, in the October issue. The cover for April will give you a still better idea of this type of subject, Father Philben and the child; or the cover for December, the African mother and child.

Candidly we have not received enough of such pictures. If we are to maintain a *monthly* periodical we shall have to have a regular stream of them flowing into the Mission News office. I fear the main reason for holding back is the thought that "the other men in the field are do-

ing it — so they won't miss my poor contribution." Yes, we do need *yours*, so let's have some live action scenes along the lines described above.

You do not have to be a professional to take such pictures. I am sure many of you already have splendid photos of your people somewhere in your files or albums. Send them on to Washington, and if you so request, they will be returned to you immediately after publication. There is no reason why "Mission News" cannot compete with the best of Catholic magazines in its own sphere provided all of us cooperate a little. We hope to hear from many of you in the near future.

—Francis H. McGlynn, C.S.Sp.

While There Is Still Time

Father Keller has a new book on the market: "Careers that Change Your World." It is a book that tells you what you can do today to change the world you live in. It is a blueprint for revolution, but not the type of revolution the Russians have in mind. No doubt you received the pocketbook edition of this career guidance book; it was Father Kel-

ler's plan to mail a copy to each of the 42,960 priests in the United States.

This latest Christopher Movement publication is a handbook which points out the unusual opportunities for good in such careers as are explained therein. The author hopes that the book will be used as a text by informal schools (a family

circle, a classroom, a gathering, or an organization of any kind). This career publication can be likened, for example, to a woman's club which introduces a cooking school at which the members come together for a short time to study the principles of cooking. Then, using an accepted cook book as their text, they go out on their own and put those principles into practice.

Father Keller believes that while the good people have been taking care of themselves, the evil people have been taking care of everybody else. And that now the time has come when this condition must be changed. The good must exert their influence in the destruction of evil.

The message and purpose of this

book is dear to every Christopher revolutionary. And each one of us, is, or should be just that. We should train our people to bring Christ into the vital spheres of Education, Government, Labor - Management, Communications, Social Service and Library Work. In our schools and in our parish work we should find Father Keller's ideals in total harmony with our missionary spirit. For many years we have been Christophers to thousands in our own country as well as in foreign lands. The spirit of "Careers that Change Your World" is not new to us, but the technique may be. Let us employ it while there is still time.

The Formative Years

FERNDALE HERALD

Catechism holds the spotlight each Wednesday afternoon and Sunday morning. The task of teaching the catechism to public school children after class hours is not always an easy one, for they do not conceal the fact that they would rather be outside playing. But with proper devotion to the cause, it is possible to hold their attention for a brief while and give God a chance to influence their lives. Difficulties and obstacles and poor success but

whet our appetites for the battle and challenge us to greater effort.

Catholic Action has been a subject for study and experiment in Ferndale for the past five years. During this time various types of C. A. cells have been tried. Recently renewed interest has been aroused through the medium of C.A. open forums. A topic is proposed for discussion in advance and then thrashed out at the forum under the direction of a chairman. No startling

conclusions have been reached, it is true, but thinking has been stimulated and clarified. And if we are not directly preparing ourselves for the social apostolate, which the Holy Father says is demanded by our times, at least we are being reminded that there is such an apostolate that will demand our attention.

Missionary Action at the Dale was given a shot in the arm by the arrival of Fathers Noppinger and Trotter. One doesn't mind sorting stamps when he knows that the money accruing from this work is being put to very good use. The C.S.M.C. and the Stamp Department feel gratified by the many warm letters of thanks and appreciation in response to their checks.

Father Noppinger spoke to us at great length. He gave a thorough and complete picture of Africa and cleared away any doubts or difficulties we might have had about our missions. We admired his willingness and patience in answering our many questions and are grateful for his generosity.

Interest in Africa was further stimulated by the presentation of our technicolor movie "Kilimanjaro Mission." The many beautiful scenes and pleasant sounds were refreshing and enjoyable to see and to hear. We feel certain that the hard work spent on this movie by Father Connors will be amply re-

warded by an increase of vocations. Priests outside our congregation have been asking for a vocation movie of the Holy Ghost Fathers to show to their school children. Now we have something worthwhile to offer them.

The scholastics have done nobly in the difficult task of keeping up with their correspondence with our vocation prospects. Fr. John Walsh deserves credit for making sure we write them by keeping after us. It takes much encouragement to inspire us to write to adolescents whom we do not know. Despite this handicap — and that of time — we have been able to fulfill this important task of increasing our vocations.

CORNWELLS

"Coats and ties until oblation in the college years, then the cassock." It cannot be suppressed that failure in the new regulations to define *somber* resulted in some astounding color phenomena. Who would have thought one could buy lavender shoe laces! But it was not too surprising to see some of our youngsters in "war paint."

Our catalogue of progress now lists a housekeeper for the community, and a bona fide chef. Brother Gangolph is enjoying a measure of the leisure he has earned. He still peels and scrapes,

but the potatoes and carrots, less than the responsibility of the full menu, disturb the peace of his after dinner pipe.

Time has melted into a new semester which already looks to mid-term tests. One of heaven's more delightful prospects surely is the absence of tests and grades, just as the periodic meeting of these obligations prepares us for their final oblivion.

We were entertained at Our Lady of the Blessed Sacrament by Father Strahan on the occasion of his Forty Hours. All of the community not "flu" ridden, went, and the customary hearty time was had, for which we thank Father Strahan and Father Flaherty.

The "flu" hit us hard this year. About 40 students were sick at one time.

We lost two field attempts at basketball, with the Vincentian scholastics at Bordentown, and the Marists at Langhorn. These were our first experiences on the road for some time.

The Fathers had a rarely interesting theological conference on February 4. The formal discussion began at eight p.m., and the informal period ended at eleven. The question: May a Catholic employer who deals with his men in full equity of commutative and social justice threaten to discharge them if they join a Catholic labor union? Father

Laughlin upheld a solution that was generally favored.

Some figures of general interest are the following: In 1950 we distributed in our own chapel 22,500 Holy Communions; in Saint Francis' Industrial School, 20,500; at Saint Michael's Shrine of the True Cross, 6,884; and in the Holy Family of Nazareth Novitiate, 12,500.

There is no other Name under heaven given to men whereby they may be saved—Acts 4:12.

Charity for the missions surpasses every other work of charity, even as the soul surpasses the body, or the heavens surpass the earth, or eternity surpasses time—Pius XI.

It is not a sin to be sensitive, but it is a virtue to bear the consequences of our sensitiveness for the love of God—Deplace, C.S.Sp.

A group of Fathers and Scholastics from U.S.A. Picture taken at Chevilly in 1911. Back row: Fathers Jaworski, Knaebel, Dekowski, Goebel, Zindler, Zielenbach (Provincial), Schwab, Schroefel, Pobleschek, Fandrey. Front row: Mr. Zindler (brother of Father Z.), Johns, Roerigh, Kolipinski, Szumierski. Fathers Goebel and Schroefel were visiting in France during the summer of 1911.





First Assignment Target

As a young Father going to your first assignment you must consider as very important the correct arrival at the rectory. The terms, "correct arrival", embrace a considerable number of considerations, but we must limit ourselves to the more or less important points.

Your attitude as you approach your first assignment is treated now. Two other important factors dealing with your arrival will be taken care of later: the time of your arrival and the manner thereof.

Due to the failure of not taking into account some seemingly very unimportant details of his arrival at his first appointment some young priests have run into initial difficulties from which the passing of many years was required to make a complete recovery. And the headaches caused thereby were not the type that can be chased by the plentiful supply of aspirin that may be found around a rectory.

Returning now to the topic to be treated here, your mental attitude. First of all your mental attitude must be flexible. You may think you

have figured out what you are heading for and made plans accordingly. If you have that is your first error. Don't fix your mind on the carrying out of "your" plans. Be ready for anything. The tempo and tone of your new life will be given you. You may think the tempo too fast—or maybe too slow, but don't look for something to suit your mood; it is the mood of the parish that is important. And the tone; well, you may think that far too low for your angelic voice that rings so sweet when a leger line above the ordinary routine of life beckons your sonorous soul to some exceptional activity outside the range of ordinary men. Remember, the man who holds the baton is the pastor. (Sometimes I think the word "pastor" should be spelled always with a capital "P"). And much of the cacophony that can arise around a rectory is not always the fault of the conductor.

Also to be found under the heading of your attitude is what might be called the "conversion mania." By these words is meant an unreason-

onable desire or enthusiasm to set the world afire which usually ends in burning up the pastor only. Here self-love can be taken very easily for the love of God. So carefully are frenzy, lunacy, incipient insanity blended and hidden under a noble purpose that this mild madness goes for anything but what it really is. This type of enthusiasm has thrown many a young priest into the whirl of things where he had no experience and where he listened not to those familiar with parish vortexes. Caught in the rapid rotation of danger he was swung around an axis he never dreamed existed, and if not entirely sucked out of priestly existence, at least found himself a disappointed and much confused individual.

As you approach the rectory of your first appointment it is necessary to keep in mind a very important characteristic of zeal: zeal is not an ardor possessed in a great measure when you leave Ferndale which lessens and lessens as you grow older. On the contrary zeal—that is true zeal—is an earnestness that grows greater and greater as you advance in years and in experience. Now, if you are heading for your first rectory with the idea that you are going to convert the pastor as a preliminary to converting the world, I must tell you that you have a large number of rectories ahead of you. And this, not because of the

number of pastors who need to be converted is very large, but because you have overlooked the conversion of another priest—yourself. You must get rid of false zeal and nourish the mustard seed of true zeal that is found in the heart of every priest on leaving the seminary. But this seed is so imperceptible that its cultivation is often overlooked or early growth thereof stifled by the false variety of zeal.

It is no harm to keep in mind too as you ride along in the train that first-appointment priests, burning up with synthetic zeal, often cause more damage to the cause of the Church than the old timers. People who tolerate an old fool have very little sympathy for a young fool. True zeal will do its work so imperceptibly that not even the watchful eye of a pastor can discern it for some time. Even some claim that it will have a good headstart before the old devil himself discovers it.

This false zeal is not always necessarily directed against the pastor—he may be only one of many. Not only does the housekeeper rate very high on the list for an occasional few swift applications of the acetylene torch of false zeal, but even her poor old dog very frequently feels the impact of this fervor.

For closing counsel to this chapter, approach your target fully conscious of your limitations—add about 75% for error in your calculations—

realizing that the briefing in Fern-
dale did not cover everything. Keep
the mind active, but do not let it
get in the way of the pastor. Be not
afrighted by the imagination that in
our time seems to be a little awry.
Above all, do not approach your
"target" with the bombs-away atti-
tude.

(Next Installment; "TIMING.")

PENTECOST

FEAST

MAY 13

NOVENA



to the

Prescribed for all

parish churches.

by Pope Leo XIII.

**HOLY
GHOST**

MAY 4 to MAY 12



Our Province

May, 1951

Vol. 20. - No. 5

FERVOR

CHARITY

SACRIFICE



Our Province

Official

May, 1951

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RETREAT ANNOUNCEMENT

Duquesne University, June 10 - 15
Ferndale, June 17 - 22

Preacher: Rev. D. J. Killeen

Practical Devotion

Our Blessed Lady must be brought out of the stained glass window into our lives. The message of Fatima must be brought out of the text books into our homes - Mother and Queen.

Quadruplets

There are four Christian virtues: faith, hope, charity and good humor - Robert Hugh Benson.

Rare Birds

Friends are like taxis; they are not at hand in nasty weather-Bonne

*Jesus, the very thought of Thee
with sweetness fills my breast,
But sweeter far Thy face to See,
And in Thy presence rest. (O.S.B.
Religious of the 14th Century)*

Pray For

the happy repose of the soul of
William Wright, brother of Father
Wright. R. I. P.

*Father
Henry J. Thessing,
C.S.Sp.
1896-1951*

The parish of Saint Joseph, Conway, Arkansas is one of the oldest of the foundations confided to the Father of the province. It was given to the care of the Congregation in 1878 and some of the valiant pioneers of the province rest in its well kept cemetery. Since this first beginning the Congregation has labored in Arkansas and the results have been good. The parishes there have been a fruitful source of vocations since the early days, and the parish of Saint Joseph in Conway has not been behind in this regard. Out of that parish there have been many, among them Father Henry Thessing, who was born on October 23, 1896 in Conway. He had been educated in the parochial school and had given manifest signs of a vocation to the priesthood and to the religious life. In September 1911 he began his studies in Cornwells. Coming from a God-fearing and reli-

gious family, he did not find the separation from home and dear ones any obstacle to his making the long journey of over 1100 miles to prepare himself for entry into the Congregation.

Like every other boy who ever left home at an early age he felt in his early days in Cornwells the impingement of homesickness and lonesomeness, more, so, perhaps, because he was so far from home, in strange surroundings, amid strange companions. There were fellow townsmen, it is true, but they were few compared to the others from nearer places. He soon accustomed himself to the life of the institution, and gradually his homesickness disappeared. It was not long before his native wit, his good humor and his piquant philosophy of life endeared him to all his companions and earned for him the affectionate nickname of "Cy". His

mental equipment was amply sufficient for the work it was called upon to do in the classroom and his piety was well enough grounded to give him facility in following the rule. He made progress in his studies, in his relations with his superiors and in his impact on his fellow students. In August 1916 he began his novitiate in Ferndale and on September 9, 1917, he made his religious profession and pronounced his temporary vows. Three years later he took his perpetual vows.

In the scholasticate he was as he had been in Cornwells except that the novitiate and the scholasticate gave polish to his inherent good qualities. His theological course was interrupted for nearly a year in 1919 when, because of an affection of the lung, he was sent by his superiors to Alderbrook in the Adirondacks in New York. He took this interruption with his usual philosophical calm and with a spirit of piety that was edifying to all. The infection cleared up and he returned to Ferndale to complete his course. On August 26, 1922 he was ordained to the priesthood and on June 21, 1923 along with his classmates he pronounced his apostolic consecration in the chapel of Ferndale.

Father Thessing's first appointment was to the mission of Sierra Leone. From November 1923 to May 1925 he gave himself unstintingly to the work of the mission. His very

disposition made him a good and successful missionary. He however contracted black water fever and his superiors decided that he had better return to his native land. Upon his return he spent some time in the Naval Hospital at Norfolk, Va. where he interested himself by discussing with the doctors of the various tropical diseases which they were studying. After his discharge from the hospital he passed some time with his parents in Conway, but he was anxious to get back to work. He had no intention of becoming an invalid, nor had he any inclination to give up the work of the Congregation. He was appointed assistant in the parish of the Holy Ghost, North Tiverton, R.I. and had hardly got his bearings when he was in June 1926 given assignment as assistant in the parish of the Sacred Heart, Tarentum, Pa. In October 1927 he went back to his native state, this time as first pastor of Saint Cyprian, Helena, Arkansas. For a year he labored in this parish and then in October 1928 he received his obedience to Saint John's, Dayton, Ohio. This parish had but recently been given to the Fathers of the Congregation to administer and there were many problems to be faced and to be solved. It was a mixed parish and that naturally posed many and varied difficulties. Father Thessing as assistant had not the responsibility of solving

these difficulties, but his advice and his diplomacy went far towards making the work of the pastor easier than it otherwise would have been. There was a kindness and a sympathy about Father Thessing that soon became known to the parishioners, both white and black, a kindness and a sympathy that smoothed over many a conflict. His life in Saint John's could not have been an easy one, and as a matter of fact, he never at any time looked for an easy life.

In September 1934 Father Thessing was changed from Dayton to become assistant at the parish of St. Benedict, Pittsburgh, Pa. This was no easy assignment either, for the work was laborious and difficult because the parishioners were scattered far and wide over the city, the calls upon the attentions of the priests numerous and varied, and the returns discouragingly small. Yet no complaint ever came from the lips of Father Thessing, or for that matter from any of the other Fathers who have been assigned to this work. In October 1936 the affairs of the parish of Saint John, Dayton, Ohio moved its superiors to return Father Thessing to that parish as pastor. Here he remained until 1945 when his health necessitated a rest. He had been afflicted with a diseased heart and his superiors thought that a quiet parish such as that of Sacred Heart, Ems-

worth, Pa. would be the best remedy for him. There he would not have the worries nor the work and he would be in congenial surroundings. For three years he remained at Emsworth and then it was considered that he had had rest enough, and he was returned as pastor again to Saint John's in Dayton.

From February 1948 to July 1950 Father Thessing carried on as pastor of the parish of Saint John, but his health was becoming more and more precarious, for he would not spare himself. Heart attacks became more and more frequent, and it was evident that no matter how willing the spirit the body could not bear up under the pressure. Accordingly in July 1950 he was made pastor of his native parish of Saint Joseph, Conway, Arkansas. His ill health compelled him to let up on his manifold activities but in spite of all precautionary measures his heart did not respond to treatment. On February 6 he suffered a heart seizure in the rectory and was taken to St. Vincent's Hospital, Little Rock, But Father Thessing's life had run its course. He died on February 8, 1951.

His funeral was held from Saint Joseph's Church, Conway on February 13, Father Thessing's death is mourned by all those who knew him, by his four brothers and six sisters, by his present and former parishioners wherever they may be. Very Rev.

Father Provincial sang the Solemn Requiem Mass in the presence of the Most Reverend Albert L. Fletcher, D.D., Bishop of Little Rock who also preached the funeral sermon. Burial was in the cemetery of Saint Joseph's parish, where so many of Father Thessing's confreres have found interment.

Father Thessing's mind ran more to the practical than to the purely theoretical. He was not in the accepted sense of the term a "book man" although he was in every sense of the term a learned man. He was endowed with a fund of common sense and a knowledge along with a homely philosophy which derived from the "grass roots" out of which he sprang. He was an able administrator, an efficient missionary, a zealous pastor, a godly priest and a religious with a profound insight into the principles of the religious life. In his own quiet way, he accomplished wonders. Quietly and efficiently, without fanfare or noise, he did the work that came to hand. If he possessed the "suaviter in modo" he likewise had the "fortiter in re," but he never let it interfere with the charity which was in his heart.

FERNDALE

Father James Sheridan assumed his new duties as Director of the Scholasticate on Good Friday. He

replaced Father Anthony Lechner who was appointed to St. Joseph's Parish, Conway, Arkansas.

Ordinations were held in the month of March. Ferndale now has one new priest and six new deacons, together with six minorites and five tonsurites. Father Casey, the newly ordained priest, celebrated his first Mass on Passion Sunday here in the seminary. Father Lechner acted as Arch-priest and also preached the sermon. The newly ordained deacons assisted as the other ministers of the Mass.

The famous Gilbert and Sullivan musical comedy, H.M.S. Pinafore, was enacted by the scholastics. Rarely did a production at Ferndale enjoy so many laughs as this one. They even added to the comedy of the original script. It was amusing, to cite an instance, to have Mrs. Cripps (Little Buttercup) open the show by singing very sweetly in a heavy masculine voice. Then to have the leading man sing in a higher tone than his beloved. There was definitely a clash between what the eye saw and what the ear heard. But despite such necessary incongruities it was delightful to see the show.

Holy Week arrived and with it many virus bugs. Despite a goodly number of flu cases all the ceremonies of the week were celebrated as always. Tenebrae was sung here

and in Stratford and Bridgeport. The Passion was sung here and in the neighborhood by our priest and deacons. Special scholas could be seen going out to various parishes. To keep us from being too distracted, the mid-term exams were exposed to our edification during the first few days of Holy Week.

It was during all these preoccupations that the appointment of our new director was announced. Before we knew it, Father Lechner had departed and Father Sheridan was in charge.

On Easter night, we had a wonderful celebration. A regular family reunion of Fathers from Cornwells, New York, Ridgefield and Ferndale. All came to celebrate Easter, to welcome Father Sheridan and to say farewell to Father Lechner. After eleven years of loyal and diligent service as superior and director at Ferndale, Father Lechner takes on a new role as a pastor. We know he will be loved by his people there as much as he was by us at Ferndale and by his very many friends in the Hartford Diocese, lay, religious and clerical.

Pentecost Appeal

Our own fathers received the following letter:

1615 Manchester Lane, N.W.
Washington 11, D.C.

March 31, 1951

Dear Father,

For our Pentecost Appeal this year, we are sending you under separate cover a number of envelopes, a sample of which is enclosed. We ask you to use these envelopes this year to take up a special collection on Pentecost Sunday, some Sunday close to Pentecost. The printing on the envelopes has been worded so that they will serve for a Sunday, other than Pentecost, if it will not

be feasible to take the collection on Pentecost Sunday in your parish. It would no doubt help to announce this collection the Sunday before it is to be taken up.

This is a new method of making our annual Pentecost Appeal, which has the approval and encouragement of Father Provincial. You may have some misgivings as to the results of this method since it is a new experiment with us, but we believe that if every pastor of the parishes entrusted to our Fathers distributes the envelopes and makes a special appeal to his people the results of this annual appeal will greatly exceed past years.

We may be wrong but we are willing to take the chance this year at least to find out. Will you go along with the plan this year Father? It will be dropped if it proves unsuccessful.

As to whether it may displease some bishops, we feel safe in saying that no bishop would have any objection to our asking for a collection once a year to help educate and prepare the priests we are supply-

ing to his diocese. Father Provincial has told us that he is ready to take the responsibility if your bishop should express any objection.

If you need more envelopes than we are sending, let us know and we will send as many as you may need.

With our sincere greetings for Pentecost,

Fraternally yours,
(Rev.) Regis C. Guthrie,
Provincial Procurator.

Pentecost Novena

A copy of the letter sent to the pastors follows:

1615 Manchester Lane, N.W.
Washington 11, D.C., April 2, 1951—

Dear Father,

To meet the moral and spiritual crisis of our day and to save Christianity from the pagan forces that would destroy it, we encourage you to direct your prayers and those of your parishioners to God the Holy Ghost. We are beyond human redemption—only the Spirit of God can save us.

The Annual Pentecost Novena will start May 4th and will end May 12th. If it is your desire to have your parishioners join you in a public Novena to God the Holy Ghost, we shall be very happy to send you, on

your request, as many Booklets and Leaflets as you may want. I am appending our price list for these Booklets and Leaflets.

As you know, the Pentecost Novena is the oldest of all novenas. It is the desire of our Holy Father that Christians throughout the world implore the God of Light in this hour of darkness.

Sincerely wishing you His gifts in abundance, I am Sincerely yours in the Holy Ghost,

(Rev.) Daniel P. Dougherty,
C.S.Sp.,

Price list: 9 Day Novena Booklet: 1 copy at 10¢, per dozen 95¢, per 100 \$5.00, per 1,000 \$45.00.

Novena Leaflet: 60¢ per 100 copies, \$2.60 per 500 copies.

The Pentecost Novena this year received its customary advertising. Letters were sent to over 7,600 pastors, a figure which represents almost half the total number of pastors in the country. Fourteen Archbishops and 30 Bishops also received letters.

Following is a copy of the letter sent to the Ordinaries:

Holy Ghost Fathers

1615 Manchester Lane, N.W.

Washington 11, D.C.

March 31, 1951

Your Eminence/Excellency,

May I take the liberty of asking Your Eminence/Excellency to join us in the annual Pentecost Novena which this year will be observed from May 4th to May 12th.

The enclosed booklet may be found useful for this purpose. We shall be pleased to send as many copies as Your Eminence/Excellency may need. We are writing to every pastor in the Diocese, advising them that we are prepared to supply them with these booklets for the observance of the Pentecost Novena in their parish churches.

With profound expressions of esteem, I have the honor to be, Your Eminence's/Excellency's humble servant,

(Rev.) Daniel P. Dougherty,
C.S.Sp.,
Mission Procurator.

WITH THE 35th REGIMENT

In Korea

Dear Father Provincial:

I am sorry I did not have an opportunity of writing long ago. My intentions were good but something always interfered.

You know we have been very busy in Korea these past months. The idea of running from the Chinese was not very funny. Our present situation suits all of us better. We fought all the way from a place called Pyontaek just above Chonan through Suwon to Yong-dong-po. It was tough going especially north of Suwon. I suppose you recall our "liberating" a brewery in Yong-dong-po. The beer was only fair. However, it was a means of getting us some publicity which we rate more than those who do get it most of the time. For example, early in July the 1st Cavalry made all the headlines by making an amphibious landing. What most people don't know is that the landing in Pohang was made in back of lines held by the 1st Battalion of the 35th Regiment.

Again, on the Pusan Perimeter we held a key spot at the bend in the Nakdong River where the Kum River joins it. Had we given way the whole front would have collapsed.

On our right flank the Second Division was pushed back ten miles yet the enemy could not exploit the breakthrough because the 35th held every inch of its ground. We haven't done anything spectacular in this war but we sure have done our job at all times.

Just now we are having a rest officially but so is everybody else because of the muddy terrain. We are in a town called Kumjongni northeast of Suwon. A few more days will find us back in the line. But before then I hope to make a trip to Japan for a few days rest. I will stay at Otsu where the regiment was before we came to Korea.

—Chaplain Eugene L. Lavery,
C.S.Sp.

VOCATIONS

Pittsburgh, Pa. — My purpose in writing is to let you know that I have formed a sort of vocational club among the boys in the eighth grade, and to date I have nine boys interested. When I first began this "club" I went about it this way: I gave a talk to the lads of the eighth grade and told them that if anyone was interested in learning about the priest (in general, and the Holy Ghost priest in particular) that I would be delighted in having little

meetings with them and discuss the matter. I let it be known to them that they need not have a definite desire to become a priest, but if they even just wanted to hear about the "what and why" of a priest I would be only too willing to do this for them. Out of the nine lads who showed up (they are all sterling characters, and altar boys) two, in particular, have thus far shown all signs of a genuine desire to become priests, but of course the final issue depends on a divine vocation.

—Charles T. Behl, C.S.Sp.

Understanding St. John's Gospel

No one is able to understand that book, unless he has rested on the Heart of Jesus, and has had Mary for his mother. — Origen.

All sentiments, thoughts, inspirations which do not come to us with peace, suavity and mildness, reject as something truly evil—Venerable Libermann.

Aimed For Peace

The Christian will of peace has also its weapons. But they are chiefly Prayer and Love — Pius XII.

The Chief Plenary Indulgence

This indulgence is within reach of everyone, and can be gained without the ordinary conditions; it is that of Charity which covereth a multitude of sins. — Knock Shrine Annual.

Mission Procurator Reports

Mission Collection Distribution

The sum of \$42,532.46 received by the Mission Procurator during 1950 was distributed as follows:

Education Fund \$10,000.00

Home Missions:

Arlington, Va.	500.00
Hartsville, S.C.	500.00
Lake Charles, La.	500.00
Hot Springs, Ark.	1,331.42
Marksville, La.	500.00
Tulsa, Okla.	1,000.00
Opelousas, La.	1,000.00
Plaisance, La.	500.00
Sanford, N.C.	500.00

\$ 6,331.42

Foreign Missions

Kilimanjaro:

Arusha	250.00
Uru	1,000.00
Narumu	250.00
Useri	250.00
Kelema	500.00
Kilomeni	500.00
Mengwe	1,000.00
Kibosho	250.00
Narumu	1,000.00
Umbwe	500.00
Mashati	500.00

Kishimundu	1,000.00
Kilema-Chini	500.00
Singa-China	1,000.00
	<u>\$ 8,500.00</u>
Puerto Rico:	
Barceloneta	1,000.00
Juncos	1,000.00
Rio Grande	500.00
Toa Alta	500.00
Jayuya	500.00
Arecibo	500.00
Hato Rey	500.00
	<u>\$ 4,500.00</u>

Expenses

Ocean Freight	\$ 1,265.44
Mission Collections	2,273.95
Mission News	6,237.00
Trenton, 2% on collections there	32.62

M M.P. Office Allocation	<u>\$ 9,809.01</u>
Grand Total	\$42,532.46

SHIPMENTS, 1950

Note: N-C, number of cases; V, value; W, weight in lbs.; O-C, ocean charges; L-C, land charges; Con., contents.

Feb. 2 - "African Star" to Mombasa: N-C 4, V \$170, W 600, O-C \$46.35, L-C \$15.32, Con. mission

supplies, sewing machine, bolts, nuts.

Feb. 17 — "City of Bristol" to Mombasa: N-C 2, V \$20, W 92, O-C \$5, L-C \$5.17, Con. religious books.

Mar. 22 — "African Planet" to Mombasa: N-C 1, V \$200, W 415, O-C \$30, L-C \$7.25, Con. organ.

Apr. 10 — "Beatrice" to San Juan: N-C 1, V \$150, W 150, O-C \$5.70, L-C \$7.74, Con. Monstrance, ash stands.

Apr. 28 — "African Crescent" to Mombasa: N-C 15, V \$1,290, W 2,878, O-C \$228.45, L-C \$48.24, Con. religious articles, clothing, medical supplies, statues.

June 6 — "City of Sydney" to Mombasa: N-C 6, V \$1,225, W 1,260 O-C \$72.20, L-C \$30.10, Con. missionary supplies.

July 28 — "African Glen" to Du-ala: N-C 2, V \$100, W 213, O-C \$14, L-C \$6.81, Con. religious articles.

Aug. 10 — "Mormacree" to Mangus: N-C 1, V \$150, W 105, O-C \$21.10, L-C \$3.91, Con. religious articles.

Aug. 15 — "Leonville" to Port Harcourt: N-C 1, V \$1519, W 4,630, O-C \$313.50, L-C \$12.91, Con. Ford car.

Sept. 26 — "Zungeru" to Conakry: N-C 3, V \$30, W 237, O-C \$15, L-C \$8.03, Con. clothing.

Oct. 25 — "African Planet" to Mombasa: N-C 26, V \$1,160, W 4,341, O-C \$231.70, L-C \$56.21, Con. church decorations, school

supplies, sewing machine, power unit, clothing.

Nov. 20 — "Puerto Rico" to San Juan: N-C 2, V \$300, W 1,100, O-C \$70.11, L-C \$10.64, Con. statues, bells, books, clothing.

Humility

Be on your guard against self-love which is and always has been our mortal enemy. It unites itself with the defects of our character and becomes a source of evils. If we give in to it there is little power against this vice at our disposal, because it takes hold of our judgments and falsifies them; it vitiates our mind and casts it into darkness and illusion.

Form sentiments of true humility that will attach us to God while detaching us from ourselves, that will make us gentle and peaceful and enable us to bear with the faults of others, that will instruct us how to treat our confreres with decency and charity, and that will overlook or at least easily forget the faults committed against us.

Humility makes us prudent, reserved and calm. Humility is gentle in commanding, moderate, mild and encouraging. It is gentle in obeying. The humble soul obeys without trouble and without contention, because it does not cling to its own

ideas, and has no attachment to its own will. Humility is the mother of regularity, the support of fraternal union, and the most solid guarantee of subordination. Humility is the foundation of charity, as pride is its downfall.

Try to establish yourselves solidly in this beautiful and important

virtue. With it all the others will become easy; your mind will be filled with lights and freed from illusions; your heart will be filled with charity and emptied of harshness, while strength and energy will fill your will. —Ven. Libermann, *Spiritual Directory*, Part II, Chap. 2.

No Boundaries

HISTORY OF THE PROVINCE

Instalment 2

For God

At the time of the decree the Holy Ghost Fathers had two establishments in Germany. They conducted an orphanage at Marienthal and at Mariestadt they had a Junior Scholasticate. Both these places were sold to the Bishop of Limbourg, the final arrangement being concluded on the tenth of September, 1873. The Fathers withdrew from the borders of Germany and placed themselves at the disposal of the Very Reverend Ignatius Schwindenhammer, Superior General. They left with the hope that some day they would return to resume their work among the abandoned souls. Twenty one years later in 1894, the Fathers of the Holy Ghost were permitted to return to Germany and recommence their work.

In a way, the expulsion of the Fathers from Germany seems to have been providential. For many years, the Superiors General had the desire to send men to the United States, but there were not any available. As early as 1847, before the union of the two Societies, steps were taken to open a house in the United States. Bishop Purcell of Cincinnati invited the Fathers to work in his diocese. In fact, in 1847, the Superior General, Father LeGuay, sent Father Loewenbruck to this country to confer with the bishops here about the prospects of the Holy Ghost Fathers coming to the United States. Father Loewenbruck had sailed out of Havre but a severe storm forced the ship to return

to the mainland at Cherbourg. Undoubtedly, Divine Providence reserved this Father for the part he was to play in the union of the two societies. The project for the time was abandoned.

Two years previously, Venerable Libermann had expressed the desire to send missionaries to the United States to work among the Negroes. The Colored people of the United States, like those of the English as well as those of the French Colonies, were much in Father Libermann's thoughts and affections. He was ready, as he wrote to Cardinal Wiseman and to Father Hand of All Hallows, to accommodate himself and his missionaries to every exigency of language and nationality if only the most abandoned souls might be reached and evangelized.

In March, 1874, Father Strub, in his quest of a suitable location for a house of formation, stopped at Wheeling, West Virginia, where he was greeted by Bishop Whelan. The bishop told Father Strub that he had made his theological studies at the Seminary of Saint Sulpice in Paris. His Excellency told the Provincial that he had met our Venerable Father Libermann, and had been his intimate friend. Moreover he said that our Holy Father had made known to him his intention of going to America to be ordained so that he might be able to devote himself to

the work of the abandoned. However because of a serious affliction, his directors dissuaded him.

After the fusion, the Bishop of Cincinnati, Bishop Purcell, in 1851, offered the Venerable Libermann the direction of his seminary. (There are at least twelve instances in which bishops of the United States applied to the Superior General for the services of the Holy Ghost Fathers: Bishop Purcell of Cincinnati in 1847 and 1851; Bishop Barry of Savannah in 1852; Bishop Verot of Florida in 1859; Bishop Pinsoneault of Kingston, Canada in 1865 and in 1870; Bishop Wood of Philadelphia in 1867. The Bishop of Buffalo, the Bishop of Wheeling, and Bishop Elder of Natchez; the Bishop of Charleston in 1870.)

In 1870, the General Council, realizing the many opportunities for apostolic work and for vocations in the United States, owing to its size and the various needs of its young and growing dioceses, decided to profit by the first favorable circumstances of establishing the Congregation in this country. But it was not until 1872, that the Superior General had enough men to send to the United States in compliance with the offer of the Bishop of Covington, Kentucky.

Let us pause for awhile in order to get a picture of the country, to which these men were coming to labor for abandoned souls.

The free exercise of religion guaranteed in the Constitution of the United States drew increasing numbers of Catholics, especially of the Irish and German descents, to the Republic. From the beginning of the Catholic Church in America, there existed a Nativist party, which, under the pretext of defending American institutions, carried on a warfare against the Church. The Nativist and anti-Catholic elements joined forces in 1852 and allied themselves with the fugitive German and Italian Revolutionists in 1848 and 1849. Another element known as the Know-Nothings began its insidious career about 1852. One of its policies was that the Catholic religion was a danger to the country. After the Civil War, a trace of the Know-Nothings showed itself in the Ku-Klux-Klan which terrorized the South, while in the North, the methods of the Know-Nothings were revived by the A.P.A. (American Protective Association.)

After the Civil War, the attitude towards the Catholics seems to have changed a bit. John Lancaster Spalding, in his "Life of Archbishop Spalding", gives us a picture of the times after the War.

"The country had just come forth from a most terrible crisis, in which many ancient landmarks had been effaced, and the very ship of state had been wrenched from its moorings. House had been divided

against house and brother's hand had been raised against brother. The sects had been torn asunder. . . Half the country was waste and desolate, the people crushed, bowed beneath the double weight of the memory of the past. . . and the thought of a future which seemed almost hopeless. . . All were ready to applaud any power that had been able to live through that frightful struggle unhurt and unharmed; and when the Catholic Church walked before their eyes, the eyes of the nation, clothed in the panoply of undiminished strength and of unbroken unity, thousands, who but a little while ago would have witnessed this manifestation of her power with jealous concern, now hailed it with delight as the harbinger of good omen."

Many, however, still remained hostile to the Catholic Church. After the war, there was a renewed activity of the old charges against the Catholics along with some new ones. If for nothing else they were accused of being supporters of slavery. Doctor Wheeldon in an article wrote; "The Negro is a native born American. The home born Negro is far better entitled to his vote than the. . . Romanist immigrant. . ." A similar statement was made by Theodore Tilton, the editor of the Independent, when he declared in 1865 that Negroes were better entitled to vote than the White Irish-

men. An active anti-Catholic campaign was averted mainly because the two groups of Nativist and Abolitionist, which were practically one, were too busy humiliating the conquered South to spend much time attacking the Catholic Church.

It was the Second Plenary Council of Baltimore (1866) which made a detailed study of and charted a far-seeing course of action for the improvement of the situation of the plight of the Negroes in this country; in fact the desire to alleviate the plight of the recently emancipated Negroes was one of the principle motives of calling the council.

The members of the Council were especially desirous that apostolic men should give missions in places where Negroes were numerous. They recognized that the greatest handicap was the scarcity of priests for laboring among the Negroes, wherefore they wrote:

"We pray and beseech priests to devote to this work their efforts, their time, finally if possible their entire life. Superiors of religious orders should appoint from among their subjects some to come to the aid of the Bishops; let diocesan priests to whom God may call to this work leave all else and after they have received due permission from the Ordinary, give themselves entirely to the work of the salvation of the Negroes. If from the abundance of priests which the Catholic

countries of Europe enjoy, some, moved by the spirit of God, would come to our aid, we but remind them that the harvest is great indeed, but the laborers are few."

But few responded to the decree. The Catholics were far too engrossed in extolling the enormous growth of the Church in the North and West, due to the tide of immigration that followed the peace, to pay much attention to the wreckage of the Church in the South. The influx of immigration seemed vastly more important than any losses that might occur in the South. The Germans, Irish, the Poles and the Italians came first. These were the "children" of the Church.



TRY WRITING FOR *Our Province* AND NOTE THE DIFFERENCE.

Our Province

June, 1951

Vol. 20 — No. 6

FERVOR

CHARITY

SACRIFICE



Plain Chant

Under date of April 18, 1891, Father Eschbach, C.S.Sp., of the French Seminary, Rome,¹ wrote as follows to the Mother House: "To-day at noon, the Holy Father received all those who contributed in any way to the celebration of the centenary of St. Gregory. The

French Seminary was represented. I went there with five students of our Schola Cantorum. The Holy Father read a brief discourse in which he mentioned among other things that we had brought back the Gregorian Chant to its former purity."

In August 1891, the French Seminary reported thus to the Mother House: "In particular the Church Music has its place at Santa Chiara. In the beginning of 1890 two Benedictines of Solesmes, Fathers Dom Macquereau and Dom Cabrol made their headquarters with us for several months. During this time they gave a great impetus to the study of Gregorian Chant. This study continues. Under these conditions the Schola of the French Seminary enjoys a unique reputation in Rome. Every Sunday deputations from different seminaries are coming to assist at our offices. But it was especially at the solemn centenary of St. Gregory the Great that one could judge the great results of the fervent and intelligent application of the principles of Dom Potier. His Eminence, the Cardinal Vicar, paid our students the honor of inviting them to furnish all the music on the day he pontificated in the Church of St. Gregory at the close of the

Our Province

June 1951

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Pray for
the happy repose of the souls of
Mother of Brother Michael Yarsic
Sister of Fr. Frommholz

Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November, 1933, by Father C. J. Plunkett, C.S.Sp. Published for private circulation. Address: 1615 Manchester Lane, N. W., Washington 11, D. C., U.S.A.

Centenary Celebration. Dom Potier himself assisted at the ceremony on April 12th. Those competent to judge claimed a veritable success for the method of the illustrious Benedictine. Many noted the great contrast between Gregorian Chant and the noisy and theatrical music the Romans were accustomed to here in similar circumstances. 'L'Univers' of May 28, 1891, published a long and interesting account of the application of the new method of Gregorian Chant in Rome, and in particular at the French Seminary.

'Le Seminaire Francais de Rome' published in 1924, carried the following remarks in a footnote on page 24: "One could write a fine account of the part the French Seminary has had in the restoration of Gregorian Chant. From the beginning the 'Remo Cambrasian' edition (edition of Reims et Cambrai) was adopted there. It was also the first seminary, and for many years the only one at Rome, to carry out the Gregorian melodies according to the Solesmes editions. Attracted by the chant, then unknown in the Eternal City, many attentive listeners thronged about the rear of the Church of Santa Chiara every Sunday. One day in 1888, amongst the throng was young Lorenzo Perosi. He was fourteen years old, and had come to Rome to take part in a musicale. It was his first acquaint-

tance with Gregorian Chant and he became interested in it immediately. In later years the great maestro loved to recount this incident. Many times when he came to Rome he accompanied the offices at the French Seminary on the organ. It is a known fact that Perosi influenced the Motu Proprio of Pius X on the reformation of Church music. Under Cardinal Sarto, Perosi became master of the choir of the Basilica of St. Mark, Venice, and later permanent director of the Sistine Choir."

In his "Life of the Venerable Father Libermann" Father George Lee, C.S.Sp., has this to say on page 238: " 'He who says the Church is mistaken in the establishment of her devotions, is not of the Church.' (From a letter written by Father Libermann).

"This passage, on doctrine and devotion, would seem to touch upon very modern conditions; yet it was written more than sixty years ago (1847). Also on questions of Church music, the man of faith was ahead of his time. When but slow approaches were being made in France towards the adoption of strictly Roman Liturgy, he was eagerly bent on its perfection, not only at home, but also in the foreign missions. To his first African bishop he wrote, in friendly consultation: 'What do you think of (figured) music? The rule I have adopted is this: Never any figured

music at High Mass or vespers; no part songs and no solos. At Benediction of the Blessed Sacrament we occasionally allow such music, but it must be taken from authentic Church books or be universally in use, as the Litany of the Blessed Virgin, etc. For ceremonies, here is what I have determined on. I am having prepared a great work on the ceremonies of the choir and the special ceremonies at the altar. No idea of any person is to be given as an idea of the Church. To each idea of any person is to be given as an idea of the Church. To each point must be added a note indicating its source. As several details needing settlement are not mentioned in the rubrics of the Missal, for

example, the ceremonies in choir, of vespers, of benedictions and some other ceremonies, we shall take rulings from authentic and absolutely certain sources, such as the positive decrees of the Congregation of Rites, the Ceremonial of Bishops, that of priests, the Ritual, the Processional, works all undoubtedly emanating from the authority of the Holy See.' (November 22, 1847)

"The liturgical studies and researches he then inaugurated have been ever since continued laboriously and judiciously in his Congregation until at present the Levasseur-Haegy Ceremonial can be quoted as an authority not only in Paris but even in Rome."

No Boundaries

HISTORY OF THE PROVINCE
Installment 3

For God The United States

The first Ecumenical Council since Trent met in 1869 under the presidency of Pope Pius IX. It had a momentous decision to reach—the definition of Papal Infallibility. In all, one hundred and twenty English speaking bishops attended, many of whom were from the United States

While some did not dissent from the doctrine as such, they thought the definition inopportune. But the opinion of the majority was very different. Of the two bishops who on the final issue, July 18, 1870, voted "non-placet" (fifty did not vote at all), one was Bishop Fitzgerald of

Little Rock. His case was known as the "Little Rock" against the "Big Rock". But Bishop Fitzgerald accepted the definition immediately. As we shall see later, it was he who invited the Holy Ghost Fathers to the diocese of Little Rock. It was a great moment for the Church in America. American loyalty to the Holy See was evident to all. The feeling of the country was well expressed by Father Hecker, who saw that Infallibility, so far from being at variance with Americanism, really clarified the whole question of the allegiance of American Catholics to their country.

On July 19, 1872, Bishop Toebebe of Covington, Kentucky, in a letter written to the Superior General, offered to the Congregation ninety acres of land with a college, a brick church, some farm buildings at White Sulphur, and the missions of Georgetown, Versailles, and Williamstown. He also spoke of the many abandoned souls, especially of the black race, in his diocese. He said that in the city of Lexington alone, which was not far from White Sulphur, there were over ten thousand Negroes, about five thousand in the city of Paris, Ky., and as many in Georgetown, Frankfort and the rural districts. He earnestly begged the Fathers to accept his offer. By letters of September 20, and October 25, 1872, the offer was

accepted.

The men chosen for starting this new foundation were Father Ott, who had been bursar of the Senior Scholasticate at Cellule, France, Fathers Stewrer and Schwab who had been exiled from Marienstadt. Father Ott was named Superior. They embarked on the "City of Paris" at Havre on the seventh of November, 1872, and on the ninth they anchored at Brest for an hour. On the nineteenth they sailed into New York. Then they proceeded to Covington, arriving there four days later.

But disappointment was to meet them, for the college could not be opened until September 1873. What the reasons for these conditions were, is difficult to ascertain. It seems that the parish was mostly composed of American-born and Irish people. The conditions of everything were very poor. Father Schwab was given temporary work in Covington at the parish of Notre Dame, which was composed exclusively of Germans. Father Stewrer was given the post of chaplain at a boy's orphanage near Covington. This home was directed by the Franciscan Brothers of Aix-la-Chapelle. Father Kayser was made chaplain at a girls' orphanage which was conducted by the Franciscan Sisters. Since he could speak English, he also had the spiritual care

of the families living in the neighborhood of the orphanage.

Father Ott and Bishop Toebe visited White Sulphur at the beginning of December. They examined everything and Father Ott sent an unfavorable report to the Mother House on December 12, 1872.

CORNWELLS

From February to April we were ridden by an influenza virus of a very nasty species. About two-thirds of the house succumbed to it over the period, including four of the Fathers.

Father Sheridan is now making ill-humor as difficult in Ferndale as he made it in Cornwells. May it be a tribute to his nearly ten years here of hard work, kindness, cheer, example. To coin a cliché, Ferndale's gain is our loss. Father Wolffer has replaced him in the classroom, and Father Curtin has assumed his subdirectorship.

Father Curtin continues to give much of his spare time to the work of procuring good vocations in this area.

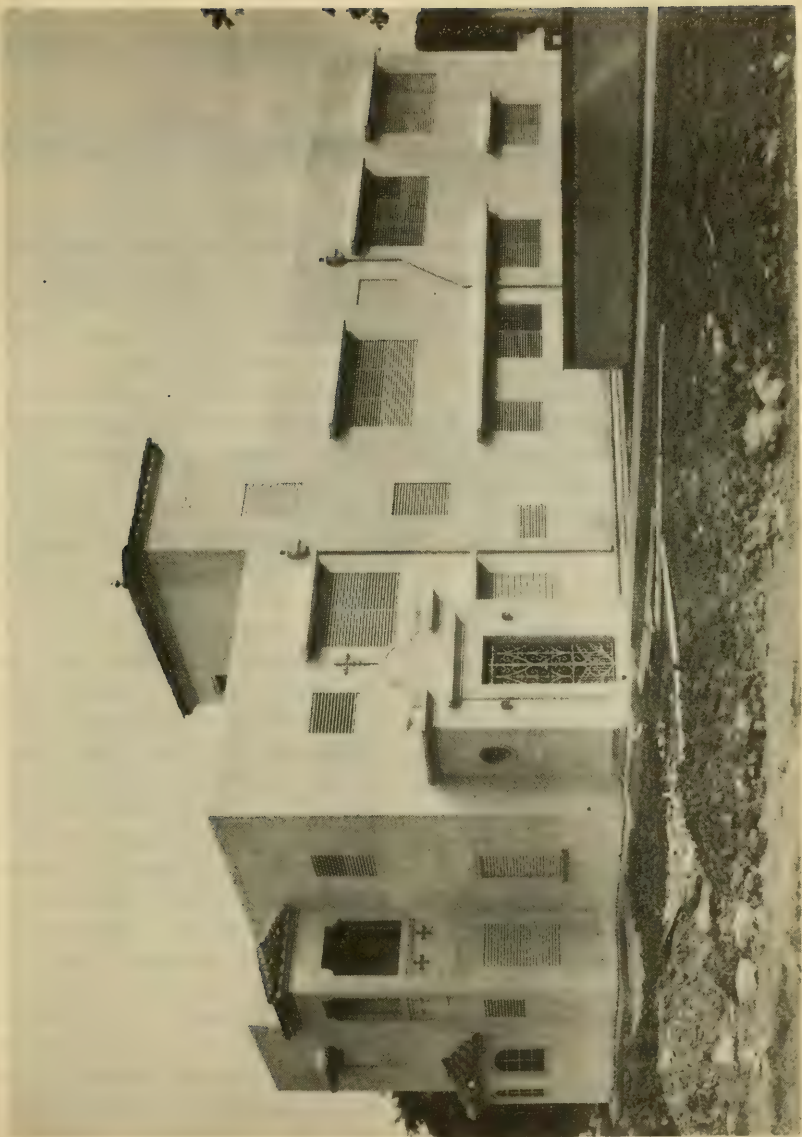
Our college department gave three performances of *The Tempest*, one at the Convent of the Sisters of the Blessed Sacrament, Cornwells Heights; one at Nazareth Academy, Torredale; and one here. For the play we had build a portable stage.

It was set up in the gymnasium and completely equipped with lighting. Curtains, scenery, and costumes were hired. Visiting Sunday was postponed to April 15, the day of our home performance. The visitors were invited to a buffet lunch at four in the afternoon and to the play at seven. Over one hundred accepted the invitation. This is the second consecutive year that this has been done for the visitors; Father R. Roach having inaugurated it with the *Mikado* in 1950.

Since your scribe directed the play you will probably want to modify the statement that *The Tempest* was as good a dramatic effort as it could be in our amateur genre, considering the ill-luck which we had to parry. Our main character (Prospero) became decisively ill four weeks before the play, which would not have been too bad if his replacement, James Gallagher, had not also soon taken to his bed. It was not until the week of the play that he was returned to us from the hospital. His performance, in view of the magnitude of his role and his near total lack of rehearsal, should be an eternal pride to him. Not only he but the entire cast must be commended upon the interest and intelligence with which they carried off such a high dramatic venture.

New school at Hato Rey, P.R.

Father Eberhardt, pastor. 



This is the will of God, your sanctification — 1 Thess. 4:3.

Be ye holy, because I, the Lord your God, am holy — Lev. 19:2.

Be you, therefore, perfect, as also your heavenly Father is perfect — Matt. 5:48.

Sodales pietatem, quae ad omnia utilis est, cum pristino fervore vigilanter servant, ac foveant — Rule 55.

Per diem animam saepius ad Deum elevent — Rule 57.

Its (the Congregation's) first and general end is to procure the glory of God and the sanctification of its members, by the observance of the vows of religion and the practice of the Rules and Constitutions — Const. 2:5.

The obligation to strive for holiness is imposed upon us by the excellence of our vocation and by the fearful consequences of failure therein. Furthermore, the example and words of Our Lord and the way in which He formed His apostles indicate our duty in a clear and unmistakable manner — Venerable Libermann, "Living With God," page 13.

Let us meditate upon this principle of the Christian life; that to whatever degree of virtue we may have attained, we ought always to look upon ourselves as being very far from what we ought to be; then let us make the resolution to encourage ourselves to give all our actions all

Ho

An Import

the perfection of which we are capable. Our spiritual motto should always be: "He that is just, let him be justified still; and he that is holy, let him be sanctified still" (Apoc. 22:11) — Hamon.

One very serious obligation that we must constantly check ourselves on is that of striving after perfection, or in other words, of being holy.

We do not become holy merely by being consecrated to Christ, although for that reason we may be *called* holy, but we *become* holy and advance in perfection by living as Christ wants us. All Christians are "called to be saints" (Rom. 1:7), how much more we who are of "a kingly priesthood" (1 Pet. 2:9)?

You have heard it remarked often that our life, or maybe our way of life would be a better way of saying it, is an ideal one in which to secure perfection. This is very true, but it can be misleading. First of all the religious life is merely "a way" and like all ways it must be travelled if we are to get anywhere. And very frequently it happens that this travel can be very laborious and tiring. Secondly, by becoming

ess,

Obligation

religious we have made a consummate break with the world. While this will show us more clearly the road to heaven it will not always make travel along that road more easy for us. After this break many of the innocent things of this world have now become our enemies and line that way to heaven like so many snipers to harass our advance. It is surely a blessing to know in what direction victory lies, but it is another matter to fight our way in that direction. Sure, it is true that the way we have chosen, our religious life, is the shortest way to heaven, but it is also true that it is one of the bloodiest battle fields a man can choose, spiritually speaking. Our way of life is truly ideal for perfection, with emphasis on the ideal, but the combining of the ideal with the real is the work of many battles that must not only be fought but won. Defeat would mean disastrous consequences.

"Jesus has chosen and adopted us that we might put the demon to flight and destroy his reign over souls. Christ has invested us with His power over hell, but if Jesus

Christ does not reign in us, how can we expect to destroy the dominion of hell with the demon still holding sway over our own souls? We cannot be both his slave and his master. Our vocation is the greatest good that God grants to any creature. It calls for holiness consistent with the purpose of the mercy of God who calls and with the vocation to which He calls. If we fail we are not worthy of God's loving preference, we frustrate the designs of His compassion, we dishonor a glorious call by which He would raise us above all creatures." — Venerable Libermann, p. 15, *idem*).

Our obligation to strive for holiness then is not only a serious one but also a difficult one; not however, with the grace of God, an insurmountable one. We must therefore, shoulder our obligation, realistically realizing that if we do not correspond with God's grace we are trying to fight a battle without ammunition.

The word "battle" should not frighten us. Because if we are willing to fight our conscience will be at peace and what can offer more consolation and joy to a man who is at peace with God than a good battle! The thanksgiving of St. Paul (1 Tim. 1:12) should be always on our lips: "I give Him thanks who hath strengthened me, even to Christ Jesus Our Lord, for that He

hath counted me faithful, putting me in the ministry." The following words of Origen also apply here I think: "Comfort in adversity, light in darkness, counsel amidst doubts, help in work, solace in sorrows, strength in temptation, joy in shame, remedy in all needs: EMMANUEL.

The important thought to keep in mind here is: if we wish God to be with us, we must not forget, that on our side, we must be with Him. And while not entirely ad rem the

words of Pius XI will at least offer another incentive to holiness: "Filled with the Holy Ghost you will communicate the love of God like a holy fire to all who approach you, becoming bearers of Christ in a disordered society."

Our goal is holiness not by mere counsel but by a very serious obligation. We must fight our way to that goal no matter what obstructions hell will throw into the battlefield.

BULLETIN GÉNÉRAL

With respect to *special powers for Provincial and Principal Superiors* in times when communications with the Mother House are interrupted, our Very Reverend Superior General made two requests to the Holy See; one of a general nature; the other concerned the Vice-Province of Poland. Reprinted here are the replies received from the Sacred Congregation of Religious:

EX SECRETARIA
SACRÆ CONGREGATIONIS
DE RELIGIOSIS

Nº 10004/50.

Romæ, die 11 januarii 1951.

Reverendissime Pater,

Hæc S. Congregatio, mature perpensis precibus, quibus Paternitas Tua implorabat, nomine Consilii Generalis, potestatem tribuendi Superioribus Principalibus in Provinciis et Missionibus, eorumque Consiliis, facultates omnes quæ de jure Sup. Gen.li vel Consilio Gen.li reservantur, quando circumstantiæ extraordinariæ impediunt recursum istarum Provinciarum vel Missionum ad Domum Primariam; attentis omnibus ad rem facientibus, rescribendum censuit prout rescribit :
PRO NUNC DILATA.

Hæc a me communicanda erant cum Paternitate Tua cui,

fausta omnia adprecatus a Domino, permaneo.

Add.mus servus.

L. S.

P. ARC. LARRAONA, *Secr.*

Procurati Gen.li

Congr. Sancti Spiritus.

No. 10501-50

* * *

Most Holy Father:

The Superior General of the Congregation of the Holy Ghost, humbly prostrate at the feet of Your Holiness, implores the favor of granting to Father John Obarski, member of his Congregation, Vice-Provincial of Poland, the powers which the Constitutions give to the Superior General and his Council.

The Vice-Provincial of Poland, who had been appointed by the Superior General, has been sent to prison together with three other confreres, because they have had communications with France. His Eminence, the Cardinal Primate of Poland, for that reason has appointed Father John Obarski to replace the Vice-Provincial. This Father is not able to correspond with the Mother House in Paris, without danger to himself; he is therefore in need of receiving all the necessary powers for the guidance of his Vice-Province, which has already suffered so many hardships.

May God . . .

Vigore facultatum a SSmo Domino Nostro concessarum, S. Congregatio Negotiis Religiosorum Sodalium præposita, attentis expositis, Revmo Superiori Gen. Oratori benigne commisit, ut, pro suo arbitrio et conscientia, gratiam juxta preces concedat, perdurantibus præsentibus extraordinariis rerum adjunctis, servatisque ceteris servandis.

Contrariis quibuscumque non obstantibus.

Datum Romæ, die 28 decembris 1950.

L. S.

P. ARC. LARRAONA, *Secr.*

H. AGOSTINI, *Ad. a Studiis.*

BULLETIN

N° 635

NEWS OF OTHER PROVINCES

Paris: The Very Reverend Superior General visited Cameroon during February. He assisted at the triduum of festivities which commemorated the fiftieth anniversary of the foundation of the Yaounde Mission. On February 3, 1951, the foundation stone was laid for the Cathedral of Our Lady of Victories of Yaounde. The confreres at the Mother House took part in the annual pilgrimage to Our Lady of Victories in Paris. Very Reverend Father Moysan addressed the members of the Archconfraternity and urged them to help the missions; he pointed out that this is the duty of every Christian and that all should do their best to contribute material resources and to help in getting vocations.

Portugal: On December 8, 1950, His Eminence, the Cardinal Patriarch of Lisbon, laid the foundation stone for the Instituto Missionario Superior do Spiritu Santo, which will serve as a Senior Scholasticate for the Portuguese Province. The civil authorities were well represented and there were many friends of our missionaries who had come to assist at the inspiring ceremonies.

Gabon: A very encouraging growth in African vocations is now evident.

Pointe Noire: For the current year 4,770 students are enrolled in our

schools; in 1947 the number was 2,089. Recently the mission lost Father Jean Le Chevalier; he was the thirteenth missionary lost to this Vicariate since 1948.

Cape Verde: After a great procession in honor of Our Lady of Fatima directed by Father Ventura, we were blessed with much needed rains.

Luanda: Plans are being made for the construction of a new church building. About 1,500 students are now enrolled in our schools.

Nova Lisboa: A new wing to accommodate 110 students has been added to the seminary at Caala. The "Revista Mensal," a review edited in Portuguese and in the native language by Father Breitenstein, has just completed its first year of publication. Brother Chrysostom has celebrated his golden jubilee of religious profession. He has been in Angola since 1922.

Silva Porto: The first African priest of the diocese was ordained here on December 31, 1950. Two more will be ordained during the current year. The senior seminarians number 12, and the juniors 98.

Zanzibar: Father John Leahy who died at Nairobi at the age of 42, on January 25, 1951, was a victim of typhoid.

Bagamoyo: A victim of self-

sacrificing devotion Father Lemble died on December 16, 1950, in the hospital at Morogoro. The people of Mgoiolo, mostly Mohammedan, had urged him to deliver them from the imminent threats of a lion. Father wounded the animal and in the encounter he slipped on the mud and this gave an opportunity to the lion to press the attack. The infuriated animal tore Father's knee before he could be finally brought under control. Gangrene set in and

medical care proved fruitless. The funeral service on December 17th was the occasion for a great manifestation of sympathy. The people, led by the Mohammedan chief, ordered fifty Masses to be celebrated for the repose of the soul of a man whom they considered a hero. The District Commissioner of Bagamoyo wrote a letter to Bishop Hilhorst in which he expressed the grief of all the races of that district.

Native Clergy

In the missions in foreign lands it should be the endeavor of the members of the Congregation to work with all the perseverance which true zeal inspires to form a clergy from the inhabitants of the mission. No trouble or sacrifice should be spared to organize and perfect a work so consistent with the views of the Divine Founder of the Church and so constantly recommended by the Holy See. The formation of a native clergy, moreover, furnishes the only means of spreading far and wide the light of the Holy Gospel and of establishing it solidly in the countries committed to our care.

The missionaries should, however, guard against acting in so important a matter with carelessness or haste. They should not be satis-

fied merely with priests trained in the ordinary way. They should devote themselves with the greatest care to giving these candidates a thorough formation, making them worthy of such a holy state as the priesthood and capable of exercising the sacred functions with much fruit. Because of this, the missionaries should test the subjects for a suitable length of time, training them in knowledge and piety, and should allow these subjects to advance to the priesthood only when their virtue, ability and perseverance are morally assured.

The members of the Congregation should not be content with teaching the candidates for the priesthood the ecclesiastical sciences alone, but they should teach them whatever may increase their influence and

gain respect for these candidates who will become the future clergy of the country. Teachers in the seminaries of the missions should not be content merely with training their students in the practice of the Christian and sacerdotal virtues, but they should take special care to correct any defects of character they may perceive. They should likewise try to inspire these students with courage, strength, energy and zeal, and should uplift them to noble and generous sentiments, taking care, however, not to foster pride, undue self-confidence or a spirit of independence.

As a general rule, possible candidates for the priesthood should be chosen from their early years, for such subjects are more easily formed in priestly perfection. These chosen ones should, as far as possible, be removed from all contact with persons outside, at least during the first years of their training. During these early formative years the candidates should receive elementary instruction and a gradual training. Later on, when they have received Minor Orders, and before they have been advanced to Major Orders, these young men may be employed, when it is convenient, in the work for souls, but under the direction always of experienced missionaries.

Knowing that this holy work is by its very nature encompassed

with great difficulties, especially in uncivilized countries, the missionaries should fortify themselves against the temptations which the evil one or their own weakness may suggest. They should oppose these countless obstacles with a constancy and a firmness proportioned to the greatness, importance and urgency of the work.

When by the mercy of God we have succeeded in training the seminarians and they have been ordained to the priesthood, they should be treated with all the respect due to confreres in the priesthood. We should be kind to them and encourage them in every way and should avoid at all times putting on airs of superiority or of anything that might in the least way suggest contempt or indifference towards them. (Spiritual Directory 111, 4)

Retreats, 1951

Duquesne	June 10-15
Ferndale	June 17-22
Preacher: Fr. Killeen	
Hemet	June 10-15
Preacher: Fr. McGuigan	
Jayuya	July 22-27
	July 29 - Aug 3
Preacher: Fr. Kapp	
Grand Coteau	(Date will be announced in the fall)

Please inform the superior of the house where you will make your retreat in sufficient time to enable him to take care of reservations.

Bronze Star for Fr. Lavery

Headquarters 25th Infantry Division
APO 25
3 December 1950

Citation
Bronze Star Medal

General Orders Number 459

Award of the Bronze Star Medal:

By direction of the President, under the provisions of Executive Order 9419 (Sec II WD Bul 3 1944) 4 February 1944, and pursuant to authority in AR 600-45, the Bronze Star Medal for meritorious service in connection with military operations against an enemy of the United States during the period indicated is awarded to the following-named officer:

Chaplain (Captain) EUGENE L. LAVERY, 0884210, Headquarters and Headquarters Company, 35th Infantry, United States Army, 14 July to 14 October 1950. Entered the military service from Connecticut.

By command of Major General Kean:

John W. Childs
Colonel, GSC
Chief of Staff

General Orders Number 459

Headquarters 25th Infantry Division
3 December 1950

Chaplain (Captain) EUGENE L. LAVERY, 0884210, Headquarters and Headquarters Company, 25th Infantry, United States Army, During the period 14 July to 14 October 1950, Chaplain Lavery served with notable distinction in the Korean conflict. Working tirelessly in the rapidly changing tactical situation and under adverse conditions of terrain and weather, he provided religious and spiritual guidance, comforted the injured and administered final rites for the dead. His selfless devotion to duty and spiritual leadership were an inspiration to all, contributed materially to the morale of the troops and are in keeping with the highest traditions of the military service. Entered the military service from Connecticut.

STATUS ANIMARUM, 1950

	White	Colored	Puerto Rican	Totals
Families	12,637	10,162	39,583	63,382
Souls	53,609	47,064	214,862	315,535
Baptisms:				
Children	1,970	2,202	6,076	10,248
Adults	247	873	85	1,205
First Communions	1,512	2,392	2,192	6,096
Easter Communions	33,899	26,282	14,626	74,807
Total Communions	792,519	489,986	152,051	1,434,556
Confirmations	1,001	1,694	4,404	7,099
Marriages:				
Catholic	504	282	757	1,543
Mixed	126	253	4	383
Sick Calls	8,842	17,029	2,472	28,343
Burials	689	450	252	1,391
Children in Parochial Schools:				
Elementary	5,914	8,412	1,395	15,721
High	1,027	882	185	2,094
Children in Public Schools:				
	2,514	4,270	34,555	41,399

Our Province

July, 1951

Vol. 20 - No. 7

FERVOR

CHARITY

SACRIFICE



Our Province

July, 1951

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Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November, 1933, by Father C. J. Plunkett, C.S.Sp. Published for private circulation. Address: 1615 Manchester Lane, N. W., Washington 11, D. C., U.S.A.

With sincerity, as coming from God, we preach in Christ in God's presence. (2 Cor. 17)

Injuries, afflictions, reverses, everything becomes a source of joy, because they are an occasion for offering sacrifices to God and uniting ourselves more closely to Him. (St. Alphonsus)

Feast of the Very Reverend Superior General

This feast should be celebrated on the anniversary of the Superior General's election, July 26. The Novena of prayers in preparation for the feast should begin on July 18. For further particulars consult the Ordo of 1950.

* * * *

Our Very Reverend Superior General visited the Vicariate of Doume from February 25 to March 7. On March 8, he began the visitation of the missions of Bangui. Later he went by plane to Dakar and assisted at a gathering of the Holy Ghost Ordinaries of the A.O.F. On April 6, the Superior General landed at Orly, and on April 11 he presided at Chevilly, at the closing of the Retreat of the Brothers of the French Province, which was preached by Father Morgen.

* * * *

The Irish Missionary Annals published by our Irish confreres have an excellent article entitled "Missionaries of Ireland" which shows considerable is the help that can be obtained from laymen for the benefit of the missions.

* * * *

PHONE NUMBERS

Ridgefield 6-6622

Sanford 53 L 3

Please make the necessary corrections in the Directory.

Preparation for Centenary

Superior General's Letter

Paris, January 23, 1951

To all the Fathers, Brothers, Aggreges and Aspirants of the Congregation of the Holy Ghost and the Immaculate Heart of Mary, Greeting and Benediction in Our Lord Jesus Christ.

My dear Confreres:

February 2, 1952, will mark the centenary of the death of our Venerable Father. I feel certain that we are all eager to celebrate this anniversary with the utmost solemnity. For this reason I am writing to you not merely to exhort you to make suitable preparations for religious festivities but also in order to urge you to publish brochures or books which will make the doctrine and the work of our Venerable Father better known.

Let us begin with ourselves. During this year especially, a year which will inaugurate the centenary of his death, let us take for our spiritual reading the writings and the letters of our Venerable Father, in order that we may penetrate more deeply into and assimilate more

thoroughly his spirit. The Constitutions of religious and missionary Congregations do not differ to any great degree. What distinguishes them profoundly is their particular spirit. As regards ourselves it is the spirit of the Venerable Libermann which has animated our Congregation since the time of fusion. The Very Reverend Father who preached the retreat, in preparation of the General Chapter, pointed out how numerous are the writings left us by our Venerable Father Libermann, and in this he was a very special design of divine Providence.

We all recognize Father Poullart des Places as our Founder. It is also certain that the young Congregation of the Holy Heart of Mary, at the time of the fusion, accepted to be dissolved in order to be absorbed into the Congregation of the Holy Ghost. But all the evidence points to the fact and obliges us to confess that it is the spirit of Venerable Libermann which has been the guiding force in the development of the Congregation of the Holy Ghost and the Immaculate Heart of Mary.

If, then, we desire to be true "Holy Ghost Fathers and Brothers" we ought to live by that spirit.

This is the thought which has been emphasized by Pope Pius XI, in his *Apostolic Letter* of March 19, 1924, which was addressed to religious Orders and Congregations. It reads in part:

"We urge religious, if they desire to assure their own participation in the abundant graces of their vocation, never to lose sight of the example of their founder and lawgiver. When these great men established their societies, they were but following the inspiration of God, and thus all those who reproduce in themselves the character which each founder desired to imprint on his religious family, assuredly will not deviate from the original spirit of their institute. Consequently, their disciples, after the example of faithful sons, will have at heart to honor their father by observing his rule and counsels, and by being penetrated with his spirit. They will be faithful to the duties of their state of life as long as they walk in the footsteps of their founders. Through them, their generation will never perish."

Let us therefore be zealous pupils in the school of our Venerable Father. In Novitiates and Scholasticates, the Masters of Novices and Directors respectively will make frequent use of the doctrine of the

Venerable author, making it serve as the foundation for their conferences, and commenting upon his letters . . .

From all sides we are urged to be "up-to-date", to become initiated in modern methods for the accomplishment of missionary work. We agree that this is proper, provided the means are truly good. But we should not forget that we have to be initiated in modern ways *as Holy Ghost Fathers and Brothers*, that is, the foundation of our formation must be solidly laid and must be permanently established in the tradition of our religious family.

It is said, and there is truth in the remark, that the teaching of our Venerable Father is diffuse, and that it is scattered in numerous writings. But it is precisely for this reason that the General Chapter has asked that studies should be made in order that there might be constructed a unified body of the doctrine of our Venerable Father. Recent works written in this spirit have been published. Such are: *THE MISSIONARY DOCTRINE OF VENERABLE FATHER LIBERMANN*, by Bishop Gay of Guadeloupe. And a book of conferences by Father Liagre—not yet translated into English—published under the title: *VENERABLE FATHER LIBERMANN, THE MAN AND HIS DOCTRINE*.

Theologians of the first rank,

though not members of the Congregation, have expressed their admiration for the treasure of spiritual teaching which we have inherited from our Venerable Father. We, who are his children, should not appear less attached than they to these spiritual riches; we should show a genuine love for them and fidelity to the directives that flowed from his generous pen. All his writings breathe a spirit of calm and peace, of confidence in and abandonment to the Will of God. At the close of his labors, he himself summarized his life in the words: "GOD IS ALL, MAN IS NOTHING." Before his conversion he was truly reduced to nothing, as far as faith was concerned. His soul was indeed void and empty. But at his Baptism, as he himself has told us, the Holy Ghost took possession of him, and began to guide him in an extraordinary manner. In spite of obstacles and sufferings of every sort, he preserved always a boundless trust in God. He was truly one of those whom St. Paul declared that "they that are led by the spirit of God, are indeed sons of God." And because of this confidence and submission to the guidance of the Holy Spirit, he practiced abandonment to the divine Will in ALL THINGS.

The Work of Venerable Libermann

For the last one hundred years the Congregation has written a truly beautiful page in the annals of the

the Church.

In Africa our Society has accomplished a work of which we can be justly proud. This work has been achieved because the men who were charged with the formation of aspirants and professed, have done their job so very well.

At the death of our Venerable Father there were 58 Fathers and 30 Brothers. Today there are 2,554 Fathers, 899 Scholastics, 798 Brothers, 169 Clerical Novices, 101 Novice and Postulant Brothers. 1,614 Fathers and 1,024 Brothers have died at their tasks. Not in vain have they offered their lives, and their sacrifices have been visibly blessed by God. Today, in all the territories which are entrusted to our care, we have 2,335,179 Christians and 558,102 Catechumens. May the coming generations never forget the heroic labors of their predecessors. May their example inspire them with a similar spirit of abnegation and renunciation in the apostolic life, and with an equal fidelity to the Congregation. Let us be as courageous as those who have gone before. Like them, let us follow after and be faithful to the missionary ideal which is the special and specific end of our Society; let us not allow ourselves to be distracted because of the attraction of other forms of apostolic work.

Every province, with the active

help of all the districts for which it provides the personnel, should compile a large brochure, or a book, in which the missionary activities of the Congregation are fully and clearly explained and in which are described the special efforts and the results of the mission works of the particular province. Every province will gain in prestige when it includes in this study a general survey of the activity of the Congregation as a whole.

Archbishop Le Roy and Father Briault, making good use of their literary talents, have succeeded in making the Congregation known to the general public. On the occasion of the Centenary of the death of Venerable Libermann, we consider it proper to gather detailed documentation, in which will become manifest what labors were undertaken, how the works developed, what were the individual initiatives of members. In this way we shall be able to place in a better light the important role which has been played by our Congregation in THE MISSIONARY CATHOLIC CHURCH, of which our Society must claim one of the foundation stones. What we are doing, is insufficiently known. The work of Father Poullart des Places and of Venerable Libermann deserve wide recognition and greater esteem.

Finally, my dear Confreres, there is one question which interests all our members. This is the beatification of our Venerable Father.

The Very Reverend Preacher of the Retreat of the General Chapter made the complaint—a just one, to my mind—that we are not doing enough to make our Venerable Father known. If we fail to ask that miracles may be granted through his intercession, we must not be astonished that miracles are wanting. When human science proves helpless, let us then earnestly implore the intercession of our Venerable Father. Let us create around us a habit of recourse to Father Libermann whenever cases become desperate. Millions of souls are entrusted to us; we are constantly in situations where heaven alone can offer a favorable solution to a great difficulty. Why not mean business? Why not spread throughout the vast Christian fields a confident devotion to our Venerable Father? Why not have the habit of insisting with him that he help us? Notice what other Congregations are doing for their venerated founders. See what is being done for Father Brottier, whose fame has now become universal. Would we not receive a greater abundance of graces, if we were more faithful sons of so devoted a father?

For all these reasons I ask Provincial and Principal Superiors to

occupy themselves zealously with this question. In every Province there is a center of publicity. From their offices should be sent out pictures of the Venerable Father, with the prayer for his Beatification printed on the back, and containing the invitation to send to those offices, the accounts of favors received. The ANNALS of each Province will publish each month a short article on Venerable Libermann or at least, will print one of his thoughts. During the war the French Province published a collection of Thoughts of the Venerable Father. The other Provinces could imitate that example and distribute the pamphlet to friends and benefactors of the Province. Fathers

who preach retreats should use that opportunity for speaking about the works of Father Libermann.

What we have suggested above was not meant to be the sum total of all that we could or should do to make Libermann universally appreciated.

We all want to witness the Beatification of our Venerable Father.

Let us then do all we can to make him known, so that many may pray to him, and that novenas may be made to obtain miracles through his intercession.

Blessing you all, I remain,

Devotedly yours in Sp. Sto.

Francis Griffin,
Superior General C.S.Sp.

Blessed Charles Lwanga, one of the glorious martyrs of Uganda, has been named the Patron of African Catholic Action by a Decree of the S.C. of Rites dated July 23, 1950. He was beatified on June 1920 by Pope Benedict XV.

* * *

His Holiness, Pope Pius XII, by a Decree of January 11, 1951, has established the ecclesiastical hierarchy in the Union of South Africa. Four Archdioceses have been erected, with headquarters at the respective capitals of: The Cape, Pretoria, Bloemfontein, Durban. All the other

Vicariates, as well as the two territories of Basotuland and Swaziland have become Dioceses.

By this decree our Apostolic Vicariate of Bethlehem (So. Africa) has become a diocese in the ecclesiastical Province of Bloemfontein.

The new Dioceses remain under the jurisdiction of the S.C. of the Propagation of the Faith.

O God, thou art my God; thee do I ardently seek; for thee does my soul thirst, thee does my flesh desire, as an arid and parched land without water. (Ps. 62:1)

The General Council, after securing the advice of French, American, and British jurists, in view of the dangers which the transfer of the Mother House to Rome would create for the French Province and the works of the Congregation in French territory, has decided to keep and maintain the Mother House in Paris. This decision is made known to all by the letter of the Very Reverend Superior General which follows:

Dear Confreres:

The General Chapter had charged the General Council with the task of examining the question of transferring the Mother House and had asked that due consideration should be given to the legal status of the Congregation in France, and of possible repercussions which a transfer might bring about.

We consulted and gave complete documentation to Mr. Rivet, barrister of Lyons and one of the most competent authorities on the laws governing religious Congregations.

Passing through Lyons in November, I had the opportunity of discussing fully with him the first draft containing his opinion. Following said discussion, he drew up a second project, and copies of the same were transmitted for study to the members of the Council, before their meeting. Additional questions were then sent to Mr. Rivet, after

Mother H

Question Set

which we received his final verdict.

A copy of this final opinion was sent to two jurists in England and America. After all the replies were received, the General Council had merely to act upon this expert advice, in order to protect the works in France and the numerous missions in French territory, which might be affected by the transfer of the Mother House.

Paris, January 23, 1951

F. Griffin

Superior General, C.S.Sp.

Advice Of Attorney Rivet, French Jurist

The undersigned, attorney at the Court of Appeals of Lyons, honorary Dean of the Catholic Faculty of Law of Lyons, having been consulted regarding the transfer to Rome of the Congregation of the Holy Ghost, whose headquarters are in Paris, has issued the following advice:

1) First, it is necessary to recall the principle, that, whenever an authorization by the government is required for granting to a society, a recognition of its existence before

Transfer

the General

the law and powers that are founded on definite statutes, analogous procedures must always intervene—unless laws stipulate otherwise—in order to modify the statutes which were enacted before such an official recognition was granted.

For ordinary Institutes, which are recognized to be of “public utility”, as, for example, the Work of Orphanages of Autueil, a Decree enacted by the State Council would be required, just as for the original civil recognition.

In regard to Congregations which are subject to even more rigorous regulations, an intervention of the public authority would be indispensable. For Congregations of men which were regulated by the Law of January 2, 1817, a law was required just as a law had been necessary for authorizing them. And today, a Decree, following upon the advice of the State Council would be necessary for all Congregations of men and of women.

According to present jurisprudence, only five Congregations enjoy official authorization: Lazarists

(1816); The Seminary of Foreign Missions (1815 and 1823); The Holy Ghost Fathers (2 Germinal, year XIII and Ordinance of February 3, 1816); The Sulpician Fathers (1816) and, finally, under the Vichy Government, the Carthusian Order (1941).

Let us now recall the titles and the conditions of the official recognition enjoyed by the Congregation of the Holy Ghost.

Founded in Paris in 1703, then recognized and approved, according to the law existing at that time, by Letters Patent of May 2 and December 1726. Letters of July, 1727 gave express permission for the purchase of a building “in our good City of Paris”, they add: “in confirmation of the establishment of the Community of the Holy Ghost, Paris.”

There are also Letters Patent of 1733, and a series of Royal Decrees in the course of the eighteenth century.

After the Revolution, the Congregation, whose members had merely dispersed, was approved (Decree Germinal 2, year XIII). Finally, after it had been “suspended” theoretically—not actually, for the decree was not executed—it was reestablished by an Ordinance of February 3, 1816, which determined specifically that it had been reestablished into its ancient house of the rue des Postes (the present

rue Lhomond).

But this house remained occupied for awhile; four more years had to elapse until, on December 21, 1819, a new Ordinance made possible the execution of the Ordinance of 1816, and approved the acquisition of the buildings and dependencies of "the ancient Seminary of that name and situated on rue des Postes, nr. 26, in Paris . . . to be used as a lodging by the Congregation."

The Ordinance made provision for a sum necessary to buy the property which had been confiscated and alienated during the Revolution; but "this is done under the express condition that, if for any reason whatsoever, the Seminary of the Holy Ghost, that is, the Congregation, should cease to exist or should cease to occupy the buildings in question, for the special purpose foreseen in the present Ordinance, the State would immediately acquire full ownership of this property." This Ordinance of 1819 clearly determines that the social headquarters of the Congregation are at this rue des Postes.

Hence, throughout the nineteenth century, the Congregation has been the beneficiary of a series of protective decrees which implied official recognition and a legal headquarters in Paris, on the same property where it had never ceased to

have the same headquarters since 1731, with the exception of brief intermissions following the Revolutions of 1805 and 1823.

We are forced to conclude, therefore, that it is certain that the Society headquarters have been in Paris from the beginning, and they have been effectively established there after the Revolution through the Ordinance of 1819. It is true that the State Council of February 14, 1901, expressed the judgement that the Association of the Holy Ghost had ceased to exist since 1848, but this grievous error was promptly recognized by a new decree, after the State Council had taken due cognizance of documents which left no doubt regarding the rights of the Congregation.

The "General Statutes in conformity with the Letters Patent", included in the dossier which was instrumental in the rectification made by the decree of August 1, recalled the Congregation had never ceased to exist for the pursuit of one same purpose, "To form associates who would be prepared to undertake any sort of ministry, and to evangelize everywhere the poor and the pagans".

2) What effects would result from the transfer of those headquarters, which were found in Paris during the entire course of the nineteenth and twentieth centuries?

The transfer of the Society headquarters to a different locality would have the semblances of a change in the statutory regime prescribed by the Ordinances of 1816 and 1819, which ordinances, thus far, have never been modified.

3) And if the contemplated move should be, not merely a change of locality, but a transfer to a foreign country, then there would be no doubt as to the possible interpretation of such a change.

Such a change would appear as a sort of renunciation on the part of the Congregation of the legal favor which it had solicited when it asked for official recognition. Under such a change the public authorities would lose, to a large extent, the right of control over the make-up of the Congregation, its resources, the status of its patrimony, and the eventual measures of surveillance foreseen by article 15 of the Law of 1901. There would exist a serious danger that this change would be considered instrumental in making the Congregation lose its nationality, which is the foundation of its enjoying legal recognition. In effect, if a moral personality wants to obtain the advantages and powers conferred by the law, it is required that it possess French nationality, and that, in turn, requires that its headquarters be found in France.

In any case, the transfer of the administration of the Congregation would manifestly actualize the right of the State to seize the property at rue Lhomond immediately, and enter into full ownership thereof, which property was repurchased with funds granted by the Ordinance of December 21, 1819.

We must observe here that this would not be merely a question of reimbursement and paying a certain sum to the State; but it would mean a complete transfer of ownership of the entire property and its dependencies to the State. And this would come about not only in case the Congregation should cease to exist, but also if it should cease to occupy personally the buildings for the precise use established by the Ordinance; which Ordinance stipulated that they were acquired "to be used for the lodging of the Congregation." If the Congregation should fail to observe one of the important conditions of the contract, the Government would be given an excuse for not fulfilling its own obligations. And the Congregation would run the risk of not only being dissolved but also of becoming subject to a general liquidation, which would not only affect the rue Lhomond property but also its various establishments, such as those of Chevilly and Langonnet.

It may be profitable to recall here

the grave danger that was incurred for awhile, in 1934-35, by an important Congregation of women engaged in work for hospitals. The Roman authorities had planned to transfer the same to Rome and to incorporate it with its Italian branch. The risks appeared so great that the Vatican very wisely abandoned the project, after diplomatic discussions which were held over a period of several months.

Again, we should keep in mind the fact that since the Revolution, there has never existed in France any Congregation of men or women, with society headquarters, that is with its mother house, in a foreign country, and which nevertheless enjoyed the official recognition of the French Government.

4) Conclusion: In view of the General Principles of French Civil Law, and, in particular, in view of the Laws of July 1, 1901 and April 8, 1942, which have regulations for Congregations; in view of the texts of the Ordinances of 1726, 1727, 1815, 1819, quoted above, and besides, in view of the stipulation which granted a financial allocation to the Congregation for the repurchase of the house which at all times had served as its Society headquarters in Paris, and which had been alienated during the Revolution,

THE UNDERSIGNED does not hesitate to conclude that: there

would be a grave danger involved in the act of transfer from Paris to Rome of the headquarters of the Congregation, unless a Decree enacted upon the favorable advice of the State Council had previously given an authorization for such a transfer in legal form—but one must consider it as a certainty that such an unprecedented authorization would not be granted.

Consultation at Lyons, Dec. 18 and 19, 1950.

(signed) August Rivet

Opinion of Gething Miller, American Jurist

You have submitted for my perusal the formal opinions of Batonnier Rivet, Honorary Dean of the Catholic Law Faculty of Lyons, and of Mr. Chevrier, Advocate at the Council of State (Paris), dated respectively 18-19th December, 1951, both of which opinions are returned herewith.

As a foreign lawyer I am hardly qualified to comment upon these profound studies, made by leaders of the French Bar. Yet the principles of charter rights do not differ in essence from country to country in the Christian World, and in consequence my conclusions are as follows:

1) That the opinions of Messrs. Rivet and Chevrier definitely dispose of any doubts in respect of the legal status of your Order in France and of the inherent danger in an at-

tempt to transfer its seat to a foreign jurisdiction; and

2) That, within the territories overseas of the French Union, the political consequences of any such attempted move might be extremely serious.

I have the honor, Very Reverend Superior, to be

Yours very respectfully,
(signed) Gething Miller.

Paris, 22 January, 1951.

Opinion of Mr. Bodington, English Jurist

I have examined the notes and documents relating to the history of the Congregation of the Holy Ghost, and I have also read with great interest the Opinion of Mr. Auguste Rivet dated 19th of December 1950.

I must say immediately that I agree with the conclusions of Mr. Rivet. I should indeed be guilty of great temerity were I to question his conclusions. His high standing and his competence based upon a special study of this branch of law, qualify him to speak with the greatest authority.

It may however be desirable for me to refer to the reasons for this conclusion which I attach a great importance:

First of all, the Ordinance of the 21st December 1819 gives administrative approval to the purchase by the Congregation of the building, 26, rue des Postes. It goes on to

say expressly that if the Congregation ceased to occupy the premises for the special use indicated in the Ordinance, the premises will return to the State. The buildings are expressed to be "pour etre employes au logement de la Congregation." It may be objected that these words say nothing about the siege of the Congregation but it is a fact that at the time the seat of the Congregation was at that place and nowhere else. It is also certain that in none of the documents relating to the Congregation even those prior of date to the Ordinance of 21st of December, 1819 gives power to the Congregation to alter the place of its principal activities. It would seem that power not being expressly granted to the Congregation, the latter has no power to alter it without administrative authority which would probably not be granted.

These are the considerations to which I would draw attention. They are but a confirmation in slightly different words of the portion of Mr. Rivet's consultation which, in my view, has the greatest weight.

Please, believe me, Reverend Father,

Yours sincerely,
(signed) Bodington.

Lord, thou hast made us for thyself, and our hearts are restless till they rest in Thee —St. Augustine.

Northern Virginia

Summer has come to Green Valley in Arlington, and Father Mike Kanda is again gathering the dirt. Our Lady, Queen of Peace is built on a knoll. As a matter of fact, the two acres is all knoll. To remedy this, Father has been on the alert for housing projects and has succeeded in having tons of dirt donated to level out the property. An interesting story is connected with the last assignment. The foreman of one job, a fallen away Catholic, agreed to give Mike as many loads as he wanted. Of course he had to convince the top man, an agnostic, that it was a good deal. Like the man in the gospel, Mr. Big gave it to him to get rid of him. That's what Mr. Big thought. This is definitely the story of a silent man speaking of victories. The next thing on the agenda was to get a bulldozer. So back he went in seeming ignorance and asked for the dozer. I don't like the full name because some might be inclined to apply the essence of the first part of the word to this story.

The foreman asked Mr. Big and of course Mr. Big blew his top. This time Mike took no for an answer. A few days later the Agnostic had a serious accident. As a matter of

fact he is now, at this writing, in the hospital. When a man is in a plaster cast he has a lot of time to think. He repented and Mike now has the bulldozer. Did I say he took "No" for an answer?

Arlington is one of the few places in the country where that old story of the Colored moving in and taking over runs counter to popular opinion. Green Valley at one time was entirely Colored. Through a political ruse a whole section was taken away from the Negroes. A project, aimed at providing homes for the Colored people of the area, by the F.H.A. Built on a hill overlooking beautiful Shirley Highway it was an envied location. Well, the houses went up and so did the prices on the homes. The Colored families could not buy them so the owner, to 'protect' his investment was permitted to sell the homes to others. At least that is what they say. Today, there is very little room left for the Colored people in Green Valley.

Of course, the immediate area does not constitute the entire parish. Our Lady, Queen of Peace takes in the whole of Arlington County, twenty-four square miles. Things are leveling off now, at least on the property, and here's hoping most of the up-hill work is over.

It might be of interest to the reader, at least to the one who has got-

ten this far, to know that in 1940 there were 45,000 Catholics in the Diocese of Richmond. Today there are 91,000. Most of this growth is concentrated in Northern Virginia.

In this area we have another parish, St. Joseph's, Herndon, Virginia. More of that later. Look for the build-up.

Ferndale

The big day arrived. On Ascension morning an enthusiastic group of Ferndalians departed for Maryknoll. Acutely aware of the fact that they had lost their last four games to our friendly rivals, our ball team was determined to put an end to their losing streak. The recollection of the 1-3 setback last fall was still fresh in their minds. Maryknoll was ahead in the series, resumed since the war, six games to five. The time was ripe to even things up. Also we wanted to win this one for our new director, Fr. Sheridan. The boys had practiced long and hard for the game. The previous Sunday, they defeated the local C.Y.O. team, 3-0. The team was confident and in high spirits.

The Ferndale little theatre Playhouse presented a big four act play: "Shadow and Substance". This was the final production of a very busy dramatic season. Four excellent

productions had preceded this one. The performance of Paul Vincent Carroll's drama did not lack the polish and finesse characteristic of the others.

Vocation Sunday found about 40 young men visiting our Seminary. They spent the greater part of the afternoon talking to the Scholastics while walking about the grounds. Our African movie was the big attraction. Vespers and Benediction were held for their edification.

Maryknoll defeated Ferndale 5-0. Our sluggers have been able to garner a grand total of three runs in their last five games. Fathers, please send us some Kinners and Williams.

Overtime

Today — oh what a thrill!
When first
I laid my hands
Upon a drill.

— Fr. Proletariat

What's Cooking?

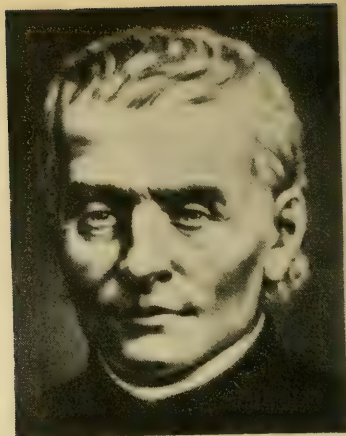
Many of us would like to know just what is cooking in Washington right now.

Pleased Anyhow

I don't know, Lord, whether You are pleased with me, but I can tell you that I am very well pleased with You (Bourdoulou).

My

Son...



Raise your minds and hearts to God and do not remain entirely attached to earth.

You see how quickly time passes. Yet a few moments like those which have already passed and we must see the end of all.

The Holy Ghost keeps us busied with ourselves and with our own misery and inclines us rather to believe good than evil.

May the infant Jesus make your life His divine life.

The great advantage of being a friend of Jesus is that we never love Him without gaining for ourselves an increase of His love for us.

Let us be possessed of a charity truly single, sweet and peaceful; a charity which is open and without disguise or affectation.

Be fervent, always fervent. And above all charity, Charity above all

Prayer for the Beatification of
Ven. Father Libermann

O Divine Spirit, O Holy Heart of Mary, deign to glorify your faithful servant, Venerable Francis Mary Paul Libermann, by granting to us, through his intercession, the miracles which the Church requires for the glorification of her children.



Our
Province
August, 1951
Vol. 20 - No. 8

Our Province

August, 1951

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Official monthly bulletin of the Holy Ghost Fathers of the Province of the United States. Founded in November, 1933, by Father C. J. Plunkett, C.S.Sp. Published for private circulation. Address: 1615 Manchester Lane, N. W., Washington 11, D. C., U.S.A.

Letters

College Spiritain
Gentinnés, Belgium
May 16, 1951

Dear and Reverend Father:

The film reached us yesterday, after a small delay on account of the customs.

We had it turned the same evening and found it magnificent. The scenario is all right without slowness and full of various views. The image is marvelous. Your operator must be a man thoroughly of the craft.

I have already seen plenty of films but I never met with a missionary documentation success such as this one, for which accept my hearty congratulations.

With my best thanks for all your kind attentions and congratulations for a success which is an honor to the U.S. Province, I remain dear and Reverend Father,

Yours thankfully in the
Holy Ghost,
(signed) P. Mailleux, C.S.Sp.

Precious Blood Convent
Princeton, N.J.

Reverend and dear Fathers:

Mr. Lord gave us the nice Kilimanjaro Film on Tuesday. We all enjoyed it very much.

(Page 117)

BULLETIN GÉNÉRAL

N° 637

Missionaries on Vacation

The General Chapter decreed that, "It is desirable as a general rule that missionaries should return every five or six years," but it added, "this return to one's country is not something that any missionary MAY CLAIM AS A STRICT RIGHT."

It appears that there may be found confreres who have forgotten this last sentence and have asked to be allowed to return exactly five years after their arrival in their mission. Note, this is an exaggerated demand.

The members of the Chapter have also judged that after a stay in the mission for that length of time, a vacation of six months is sufficient. We recall the attention of Provincial and Principal Superiors to this point, and ask them to come to an understanding among themselves in order to determine the date for the return to the missions of our missionaries.

Lastly we remind Provincial Superiors that they are not permitted to keep a missionary beyond six months of vacation (except in case of illness) without previous consultation of the ecclesiastical, religious authorities, and with the

authorization of the Superior General. —F. Griffin, Superior General

AVIS DU MOIS

For a number of years, Rome has required that an ecclesiastical tribunal should be constituted in every vicariate. For the proper functioning of such a tribunal the presence of a canonist is necessary. When the Mother House receives requests for personnel, it is also reminded of this need of preparing men who have degrees in Canon Law; and this is quite reasonable.

Here then is a plan which I consider useful and submit to the consideration of the authorities interested in the matter. Let the Ordinary, in agreement with the Principal Superior, choose a young Father belonging to his jurisdiction, who has already gathered mission experience, and send him to the senior scholasticate in Rome for a two-year course ending in the acquisition of a licentiate in Canon Law. Such a young Father will draw more profit from his studies than a scholastic for he will be able to specialize in certain questions which he will consider important because of his experience in the missions. The

Mother House will give approval to the candidate chosen by the Ordinary and by the Principal Superior.

Here it is also appropriate to say a word about our two international scholasticates of Rome and Fribourg. When we read the motions presented by the past four General Chapters, we see how great was the desire of the members of insuring a greater union between provinces; and the desire was expressed for an exchange of scholastics between the various provinces in order that members might better know one another, and the *cor unum* might be maintained.

Our two senior scholasticates of Rome and Fribourg are able to serve this purpose and we should be glad of the opportunity of profiting by these two well located centers. It belongs to the provincials to send to these centers of learning subjects chosen with proper care. It has been objected that the cost of living is expensive in these places. That may be so, and it is probably true, but the benefits which flow from a higher education in an international center, and a closer union between the members of the Congregation, will give ample compensation for the financial costs necessary for that education and training.

—F. Griffin, Superior General

The Superior General Visits Switzerland

Our Very Reverend Father Superior General spent a few days in Fribourg on the occasion of his yearly visit to the Seminary of the Missions, his old Alma Mater where he spent six years as a student.

Anniversary Celebrations

On May 20, 1951, Trinity Sunday, we celebrated the anniversary of the foundation of our Congregation. Our Superior General sang the Mass at Chevilly, and presided afterwards at the traditional conference given by a scholastic of the Fourth Year Theology. Mr. Spitzer gave the instructive lecture this year on "The Evolution of the Rules of the Holy Ghost Seminary." The Superior General concluded the meeting by drawing attention to the instructions of the encyclical *Menti Nostrae*. He pointed out in particular that our apostolate will be complete and lasting only on condition that all our members preserve intact the spirit of our founders.

The Colonial Seminary celebrated its own feast in Paris for the first time in its history. Father Cabon gave a well documented lecture on "The History of the Seminary Chapel." He covered with special emphasis the period from the founding of the chapel until "the Fusion," and especially during the

revolutionary times. Father Cabon's encyclopedic and precise knowledge of all that concerns our Congregation and its founders is becoming more and more appreciated.

First on the List

The Standard (Dublin) in its issue of June 1, 1951, stated that during the school year 1950-51, 265 Irishmen entered the diocesan seminaries, and that 331 were received into seminaries of the religious orders, congregations and missionary societies, making a total of 596 aspirants. Of the 331 religious aspirants the Irish Province headed the list with 56.

African Clergy

Bishop Hilhorst (Bagamoyo) ordained two more African priests before returning to Holland. That brings to seven the number of African priests in the Vicariate. Here there are 70 schools which enjoy official State recognition; 50 of them also receive subsidies from the Government.

In Korea

After excellent service as military chaplain in Indonesia Father Schins (Holland) has been appointed chaplain for the Dutch troops in Korea. (Father Lavery please note -Ed.)

Fruitful Meditation

Close your eyes and you will see.
(Joubert)

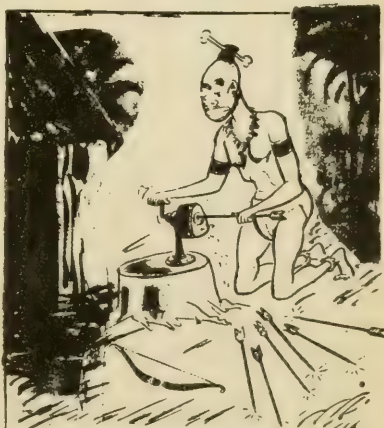
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Thank you Father, that we could see this beautiful film, my heart was again in the mission because I liked it very much to work in the missionfield.

Reverend Father, I think it would be good if the Fathers who give the film or Mr. Lord would mention that the Missionary Sisters of the Precious Blood have their novitiate in Princeton, N.J.

We would be very thankful to you if you could help us to get vocations. We have at present 12 in the novitiate. We are not known here, so I think the film would help us too . . .

Respectfully yours in Christ,
Sr. M. Hildberta, C.P.S.
Superior.



"New Superior," he said

THE FORMATIVE YEARS

FERNDALE HERALD

Brief Review of Past Months

Father Noppinger conducted the annual retreat which was held this year in conjunction with the ordinations and the Apostolic Consecrations.

The final editions of our publications: The *Veritas*, *Maria* and *Spiritus* were published and the last disputation was held. Father Eugene Hillman very ably defended his thesis on the immorality of boxing as it is today. When his objectors attempted to throw a few below the belt, Father Hillman knocked them down with a sharp and pointed counter-attack. It looks as if prize fighting will have to be cleaned up before Ferndale gives assent to its morality although Father Sheridan still has faith in the sport.

Ferndale celebrated its quietest Pentecost in years. There were no carpets to be laid down nor any preparations to handle the usual large inflow of visitors on that day. All plans were made for June 10 when the Annual Departure Ceremony and pilgrimage was held.

Corpus Christi was a complete washout. The heavy rains prevented the usual outdoor procession over the carpets. It was rather unfor-

tunate considering that the scholastics had worked hard repaving the paths about the house.

The Ferndale baseball squad has redeemed itself after that Maryland debacle. Saint Mary's CYO was soundly beaten, 7-3. Then the Novices were taken in tow, 12-7, although Fathers McCaffrey, Sweeney and Behr gave us some anxious moments with their heavy bats. To prove that we at last found our batting eyes, the New Canaan Zebras also succumbed, 7-6, in a thriller. We led all the way and had a comfortable 6-2 lead until the last inning when the opposition scored four runs to tie it up. However, we came right back with a run on three solid hits to win over New Canaan's only sandlot team.

CORNWELLS

Part of our Pentecost novena was a novena of solemn Masses for the intentions of the Archconfraternity of the Holy Ghost.

Our Forty Hours devotion opened on Sunday, May 6, and closed at 5 p.m., Tuesday.

On May 17 we had our postponed dinner and evening in honor of Father Sheridan, as a token of the fact that he does not pass from our community unmourned and unappreciated. Father Francis P. Smith

arrived that same evening to make his retreat.

On June 1 we had the first revival of the old time public speaking contests that you all remember. It was conducted in its original manner; namely, eliminations having produced the three most competent (and brave) from each class, these competed in the finals and produced one winner from each class. Trophy: a lapel button. Judges: Fathers Bryan, Hannigan, and C. Connors. The winners were as follows: College sophomore class, J. Roberts; freshman college class, J. Tout; special class, F. Jefferys; fourth high, W. Perlinger; third high, J. Cooke; second high, R. Killian; first high, J. Cox.

There was a solemn Mass for His Eminence, Dennis Joseph Cardinal Dougherty, on June 1, and another on June 6, in our chapel. R.I.P. Msgr. Leo G. Fink, V.F., stopped by on June 5, and Msgr. Charles E. Hagearty, of the Diocese of Jaro Iliolo, Philippine Islands, visited us returning from Cardinal Dougherty's funeral.

Now, at last, we can sit back and say to ourselves that we did produce *The Tempest*. The hardships with which our efforts were met might have discouraged more than a few.

The "flu" took its toll, and practice ceased for a couple of weeks. Had our trouble stopped here, we

could have remedied it easily. No, a sickness more serious than the "flu" made it impossible for our leading character, Prospero, to continue with his part.

A meeting of the cast and directors was called, and indeed our spirits were low. It was decided that a new Prospero be chosen and that our efforts be revived. One of the directors was chosen as Prospero. He diligently took upon himself the long and tedious task of memorizing such a part. In order to give him more time it was agreed to postpone the play for two weeks.

Again it happened; sickness struck. It was Prospero again! Our morale fell below any previous mark in our dramatic history, but with the eloquence and by the forcefulness of our moderator, we diligently increased our efforts. We were assured that the play would go as scheduled, but we wondered how.

After a week in the hospital, Prospero returned with only a week remaining before the play. Never yet had the complete cast been through the play together. We had reached the "home stretch" but there was no time to relax. Afternoon and evening recreations were spent on practice. Things were beginning to show real signs of progress, but could the play go on after so short a practice and with sickness not totally gone? We all wondered but said nothing.

At last the night came, and as the audience sat chatting among themselves, little did they realize that back stage was in a turmoil from nervousness and excitement. The curtain opened and the audience fell into silence. The play went smoothly and the time passed rapidly. Two hours and twenty minutes after, it was brought to a close by resounding applause from the audience. The audience continued to clap as the actors left the stage. Yes, Prospero had done his best. The play was a success, and the only reward needed for the cast was a little gleam in the moderator's eye.

We celebrated Founder's Day, May 20, with a solemn Mass and a free day. On the Feast of Corpus Christi we had our solemn Mass here, but the scholastics and eight of the Fathers journeyed to the Convent of the Sisters of the Blessed Sacrament, Cornwells Heights, for the procession.

On Sunday, May 27, we were entertained, here, by the Glee Club of the Church of Our Lady of the Blessed Sacrament, Philadelphia. Father Strahan, pastor, and Father Noppinger, came with the group. We had a pleasant afternoon.

Father Deer and his camera were our guests for a few days. Father Deer pointed his camera artistically at the building and grounds for fifty three shots. On Pentecost Monday

we came in for our share of the movie takes to be incorporated into the mission and vocation pictures. Father Connors and two camera men from New York spent fourteen hours with us.

A Short Road to Perfection

It is the saying of holy men that, if we wish to be perfect, we have nothing more to do than to perform the ordinary duties of the day well. A short road to perfection — short, because easy — but because pertinent and intelligible. There are no trick ways to perfection, but there are sure ones.

I think this is an instruction, which may be of great practical use to persons like ourselves. It is easy to have vague ideas of what perfection is, which serve well enough to talk about when we do not intend to aim at it, but as soon as a person really desires and sets about seeking it himself, he is dissatisfied with anything but what is tangible and clear, and constitutes some sort of direction towards the practice of it.

We must bear in mind what is meant by perfection. It does not mean an extraordinary service, anything out of the way, or especially heroic — not all have the opportu-

ity of heroic acts, of sufferings — but it means what the word perfection ordinarily means. By perfection we mean that which has no flaw in it, that which is complete, that which is consistent, that which is sound. We mean the opposite of imperfect. As we know well what imperfection in religious service means, we know by the contrast what is meant by perfection.

He then is perfect who does the work of the day perfectly, and we need not go beyond this to seek for perfection. You need not go out of the round of the day.

I insist on this because I think

it will simplify our views and fix our exertions on a definite aim. If you ask me what you are to do to be perfect, I say,

Do not lie in bed beyond the due time of rising;

Give your first thoughts to God;

Make a good visit to the Blessed Sacrament;

Say the Angelus devoutly;

Eat and drink to God's glory;

Say the rosary well;

Examine yourself daily;

Go to bed in good time;

Make your meditation (morning or evening) well.

And you are already PERFECT.

— Cardinal Newman

The More Abundant Life

Who does this darn housekeeper
think she is anyway?



ANN ARBOR

This is just a quick report on the progress of the building up to July 1. The footings for the foundations are all finished. The walls on the school building are advanced to the point where the steel window frames are being placed. The walls are block faced with brick, which is neither red nor yellow but in between. Perhaps we could describe them as a dull antique finish. The polished building tile is now being laid on the entire interior of the kitchen. That building will contain 6 class rooms, office, laboratory, library, kitchen, large and small dining room, spare room, toilet facilities, boiler room with a furnace that can be switched from oil to gas at the turn of valves. Oil will have to be used until we can persuade Uncle Sam to allow the gas company to sell us gas in such quantities as we will need. We will have gas for cooking, hot water, and for heating the faculty house.

The tunnels under the open brick cloister which will connect the school with the faculty house, chapel and dormitories are now in the process of being erected.

We are running into some ordinary problems but nothing unusual. There are 23 bricklayers on the job at present. We had to pit one steel company against another for a

while, and offer their salesmen a bonus for prompt delivery, when to our surprise one of them commenced delivering the steel on July 2.

The contractor promises us the completed building of the first section in 210 working days from June 15. The State fire marshall gave us permission to use the present buildings temporarily as soon as we presented plans for a new building according to the fire code.

The vocation directors promise us enough boys to open the present buildings this September.

Northern Virginia

HERNDON, VA.

It is now one year since our Congregation took on this new work and we can report progress in many categories. First of all the little parish is growing in numbers; the debt is increasing by leaps and bounds and we have acquired property on which to build a complete parish plant.

St. Joseph's Church had been handled as a mission for twenty-five years by the priests of the neighboring parishes. One fourteen miles away, in Falls Church; and the other sixteen miles distant, in Leesburgh.

When we took over there was one

Mass. Since that time a second Mass has been added. We'll soon need another Mass or a larger church. The present one seats about ninety people.

Since the present church is in the business section of the town and with no room for expansion the pastor bought three and one half acres of land in the residential section of the town. For those who might be interested it cost ten thousand dollars. Being the best lot in Herndon and being in the best neighborhood it was money well borrowed.

Almost one year to the day ground was broken for the first building of a complete parish unit. Since we have only a rented house costing \$600.00 a year it was thought best to begin the rectory. When completed it will cost \$17,500. The interest on that will be \$540.00 a year. If you take the long view, everything looks marvelous at a distance, you'll see that we are saving sixty dollars a year!

The house will be a two storey structure of masonry. As we have no parish hall the downstairs section will be used for entertainments. There we have a kitchen, large dining room and a living room 32 x 13, plus an office. Upstairs we have two bedrooms and a bath; and a community room for priests only.

The pastor has kept abreast of all improvements in television. He

has just found one that is guaranteed to work without the assistance of a house keeper. This will be in the community room for the use of the Father or Fathers. Otherwise the door would have to be made with a glass panel.

What is Herndon like? It is the agricultural heart of Northern Virginia. The town is the shipping center of the area. We have 1,200 people in the town limits. Maybe before the year is out I'll see the other thousand. Most of our Catholic people are spread out within the 49 square mile area of the parish.

We have about 250 Catholics. Of these 140 are children and most of them are of pre-school age. This is a parish of young people. Practically all of the men of the parish have been in the armed services and are now buying homes, as you see from the number of children, raising families. They dream of one day having a school so that their children may have a Catholic education.

Northern Virginia is growing rapidly with the exodus of many families from Washington and the increase in government personnel. It is only logical to expect that many of them will settle in Herndon since it is only 45 minutes from D.C. This sounds like a report of the Chamber of Commerce but it will give anyone interested a slight idea of what Herndon is like.

OFFICIAL

Appointments:

Fr. Julius F. Zehler,
Salisbury, pastor.

Fr. Ward F. Cleary,
Okmulgee, assistant.

Fr. Michael J. Dwyer,
St. Joseph House,
Philadelphia, Pa.

Fr. William J. Keown,
St. Paul, Lafayette, La.

Fr. Henry J. Montambeau,
Detroit Sacred Heart,
pastor.

Fr. Joseph A. McGoldrick,
Charleston, pastor.

Fr. Robert J. Brooks,
Lake Charles, assistant.

Fr. John E. Baney,
Phila. Blessed Sacrament,
assistant.

Fr. David T. Ray,
Tarentum Sacred Heart.

Fr. Paul S. Ford,
Muskogee, pastor.

Fr. George C. Reardon,
Ann Arbor, Director of
Scholastics.

Fr. Dayton D. Kirby,
Ann Arbor, Director of
Residence.

Fr. John J. Friel,
Barceloneta, pastor.

Fr. Joseph A. Paga,
Bunkie, pastor.

Fr. John J. McHugh,
Juncos, P.R. pastor.

Fr. Charles F. Flaherty,
New Orleans, Holy Ghost,
assistant.

Fr. Robert L. Heim,
U.S. Navy, chaplain.

Fr. Tosello O. Giangiacomo,
Barceloneta, assistant.

Fr. Matthew C. Evanstock,
New Orleans, St. Monica,
assistant.

Fr. Thomas P. Sharkey,
Puerto Rico.

Fr. Henry E. Hillman,
Kilimanjaro.

Fr. Joseph L. Kelly,
Kilimanjaro.

Fr. Charles J. Coffey,
Ann Arbor, professor.

Fr. Leonard A Cunningham,
Detroit, Holy Ghost,
assistant.

Fr. Daniel F. Murphy,
Opelousas, Holy Ghost,
assistant.

Fr. Edward W. Hogan,
Duquesne University,
graduate studies.

Pray for the happy repose of the souls of

Father Boyd's mother,
Brother Michael's mother,
Father Giangiacomo's father,
Father Raszewski's father,
May they rest in peace.

Silver Jubilee
August 28, 1951

Father Ackerman
Father J. Kelly
Father Mulvoy
Father C. Roach

Congratulations and best wishes

It's a Rectory; Not a School

On page 87 of OP for June we published the picture of a very impressive building at Hato Rey, P.R., and called it a school. Don't look now, but it is actually the picture of the new rectory.

Retreat Attendance

At the Pittsburgh retreat 97 confreres attended; 68 at Ferndale.

Young Fathers' Examinations, 1951

The matter to be covered in this year's examinations, to which are subject all the Fathers who made their apostolic consecration from 1947 to 1951 inclusive, is as follows:

Dogma: Holy Eucharist, Penance, Extreme Unction, Matrimony.

Moral: Extreme Unction, Matrimony.

Scripture: Epistles of St. Paul.

Canon Law: Delicts and Punishments.

Liturgy: Funerals, marriages, administration of sacramentals.

Questions will be sent in the fall.

OUR COVER

A little Puerto Rican girl works on a pair of gloves to be sold in the United States.

Recent Results

Many thanks for the great help you have sent towards the Sisters' support. We are all grateful; may God reward you and your associates in the Society of Sisters' Sponsors.

I thought you might like to know some of the recent results of your assistance. (Note: that is the assistance of Fr. Edw. C. Kramer of the "Our Colored Missions."):

Twenty one converts from the school will be received into the Church next week. Father Marshall has given instructions each day to this group of children who represent most grades from the third through twelfth.

In the District Rally completed last week Saint James upheld its reputation for excellence with: a first place winner in the original oration; six out of a possible eight first place winners in Music; and our girls became District Champions in

Basketball in competition with eleven public high schools in the District Tournament.

These district winners will go on to the State Rally in Baton Rouge next week. Last year St. James tied McKinley High of Baton Rouge for first place in the State. We may not reach that eminence this year but we hope to make a creditable showing. Since ours is the only Catholic high school in the district I feel that any success we achieve reflects favorably on the Church and Catholic education. (Incidentally, since I arrived here last November I cannot claim any part in this success; but viewing it as an interested spectator I do find it impressive) I think it is a tribute to Sister Bonaventure and to the Sisters of Divine Providence and to Fathers Kettl and Marshall who carry a full schedule of high school teaching.

Our big problem is to take care of the \$50,000 debt on the new high school building. Pray that some generous benefactor may come to our aid. It is a little too much for a colored parish in the South. But the good it can accomplish for the Faith is incalculable.

Again, thanks for your generous help. We will give you a special memento in our Easter Masses and ask our 650 children to remember you in their prayers—Fr. J. V. Cassidy, C.S.Sp. (From the May issue of "Our Colored Missions".)

Prayerful

Dreamer

A missionary is of necessity a prayerful dreamer. His dreams take on varied forms, depending on circumstances of people and locale. But no matter what their form may be they always have reference to one and the same object—bringing souls to God and keeping them there. And his prayers are directed to the realization of those dreams, perhaps not exactly as he has imagined but realized nevertheless. The necessity arises from the fact that a great percentage of his dreams must remain in a state of non-realization because of a lack of funds to carry out even necessary projects

There are two items, therefore, for which he, his people, and the Master will be eternally grateful. The one is the generous and far-reaching aid which comes twice a year through the office of "Our Colored Missions" from benefactors imbued with a truly apostolic spirit. The tremendous amount of spiritual good accomplished because of this aid in making it possible to have the Sisters with the school children throughout the school year, is immeasurable. Perhaps those who make this aid possible may not be fully cognizant of just how exten-

sive their charity really is, but it is certainly brought before the Missionary and his people very graphically and concretely, because they see daily the marked difference in the religious attitude and outlook before the Sisters' arrival. It should not be a matter of surprise at all, then, either to you, Father, or to our benefactors, why we are so profoundly appreciative, and even enthusiastic.

The second item for which the Missionary is eternally grateful is strictly personal. The strengthening of Faith and increase of love of God resulting, from his close contact with, and working for God's socially despised, rejected, and abandoned poor, from constantly witnessing their sufferings and humiliations and observing how well, how patiently, they bear them all, cannot but bring the Missionary himself closer to the heart of Christ through the practice of true humility.

The Sisters, all the children and I wish to express our heartiest thanks for the check recently received. Thanks, too, for bearing with my ramblings in this letter. I've often wished to commit these thoughts and sentiments to writing but felt somewhat embarrassed because of the intimate glance they afford into a Missionary's heart. May God bless you, your staff and

all our benefactors.—F.C. Lachowsky, C.S.Sp. (From May issue of "Our Colored Missions")

None of us lives to himself . . . if we live, we live to the Lord . . . Whether we live or die, we are the Lord's—Rom. 14:7.

My life will be full of joy, because it will be full of Thee—St. Augustine.

Both Wrong

When two persons are quarrelling, if one is right, both are wrong. (Le Pas)

The Heart of the Matter

A recent survey to determine the cause of modern heart attacks overlooked the impact of assistants on pastoral hearts.

Gate To Freedom

He who is incapable of being poor, is incapable of being a free man. (Dante)



My

Son...



The happiest state of man on earth is that of one who sacrifices to God every affection of his heart, all pleasures, all the fumes of self-love, and who sacrifices himself and every creature to God, prompted by a vigorous and absolute love of our most good and loving Lord Jesus.

Try to seek and love God for and in Himself alone; in this you will find that type of pure love which will force you to forget yourself and to sacrifice everything to our good

and most lovable Jesus.

A corpse does not stir, whether we kick it or affect it in any other way. You should likewise no longer stir, but gently and firmly act as if dead, in Jesus and by Jesus Who is our life.

If you fear the world, if you flatter it, or even merely adopt its manners, know that your ministry will be sterile; you will lose souls instead of saving them; and you will meet with a terrible disappointment before the Just Judge.

Prayer for the Beatification of Ven. Father Libermann

O Divine Spirit, O Holy Heart of Mary, deign to glorify your faithful servant, Venerable Francis Mary Paul Libermann, by granting to us, through his intercession, the miracles which the Church requires for the glorification of her children.



OUR PROVINCE

September-October,
1951



Our Province

Official

September - October, 1951

Vol. 20 - No. 9

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Our cover: Father Wersing, C.S.Sp., offering Mass at the Yuma Test Station Chapel, Yuma, Arizona. U.S. Army photograph by Cpl. W.E. Mitchell.

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Appointments:

Fr. John J. Gallagher,
Sharpsburg, Pa.

Fr. Herbert C. Schuster,
Cornwells

Fr. John A. Burns,
Tucson, Arizona

Fr. Francis P. Curtin,
Director, Cornwells

Fr. Roy A. Burkhardt,
Lake Charles, La.

Fr. Gerald M. Feeley,
Ann Arbor, Mich.

Fr. Edward A. Bushinsky,
Duquesne University

Golden Jubilee of Archbishop Le Hunsec

Office of the Provincial,
1615 Manchester Lane, N.W.,
Washington 11, D.C.

August 21, 1951

My Dear Confreres:

Our former Superior General, Most Reverend Louis Le Hunsec, will observe the Golden Jubilee of his ordination on September 21st.

We are invited to join with the members of the Congregation

(Continued on page 142)

Fr. Joaquim A. Correia,

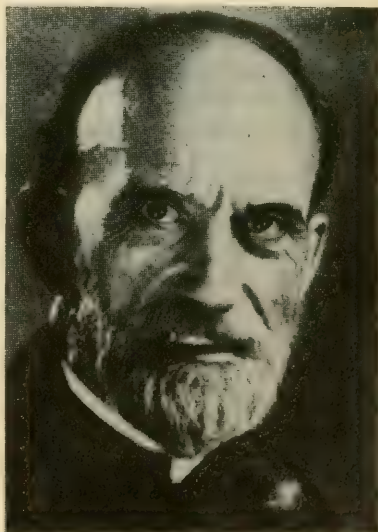
1886 - 1951

Father Correia was born in 1886 in Aguiar de Souza, near Porto. He did his secondary studies at the Armasinde College of the Holy Ghost Fathers in Porto from 1898 to 1905, his philosophy at Carmide Seminary in Lisbon from 1905 to 1907, and his theology from 1907 to 1910 at Chevilly, where he was ordained. His first appointment, no doubt, would have been to Portugal, but just then his country was in the throes of a revolution which overthrew the monarchy, persecuted the Church, and abolished all religious orders. From the religious point of view the monasteries and orders, with few exceptions such as the young and vigorous Holy Ghost Order, had little left by which they deserved to be called religious, so that their abolition may be considered a blessing in disguise. Be that as it may, it was impossible for Father Correia to return to his native land, or even to go and work in the Holy Ghost Missions in Portuguese Africa. Therefore the Superior General (Archbishop Le Roy) appointed the young man to Nigeria, where for eight years he labored among his beloved Ibos, specializ-

ing in the field of native education. Of a scientific turn of mind, he began gathering data about native life, which later induced the British National Geographic Association to make him a member and correspondent of their organization.

Writer and Journalist

By 1919 the young Portuguese Republic began to come to its senses as regards religious persecution. Fearful of the invasion of



Angola by Protestant missionaries the Government realized the immense advantages the Holy Ghost Missions offered for the civilization and integration of their colonial empire. Accordingly the Congregation got permission and financial assistance for the reorganization of the Portuguese Province. Father Correia was called to Portugal to assist in this effort, and assigned to Braga as professor and editor of Holy Ghost missionary literature. Three years later he was transferred to Lisbon as procurator of the Congregation. In this capacity he had to deal with the Portuguese Government in all matters pertaining to our missions in Angola and Congo. How successful he was may be deduced from the fact that, apart from a triennate as superior of the senior seminary, he retained this function till his departure from Portugal in 1946.

His transfer to Lisbon coincided with the beginning of his career as a distinguished writer and journalist. Between 1922 and 1948 he published about a dozen books on religious, social, and cultural questions, the most controversial of which was "The Broadness of the Kingdom of God." He was a regular contributor to all kinds of revues, magazines, and newspapers, and also of the new Portuguese-

Brasilian Encyclopedia. In his works he fearlessly attacked the self-complacency of large numbers of Portuguese Catholics. His impatience with sham and pretense, with hypocrisy and timeserving was part of a character that never swerved from what he thought was right. He never sought personal aggrandizement or gain, he never weighed the odds against him. Written in a fascinating style of marvelous simplicity and crystal clear profundity his books exercised considerable influence among the sixty million people of the Portuguese world. In the process, however, Father Correia stepped on quite a few oversensitive toes. Subtle influences were brought to bear on his superiors to stop his writing, to get the Imprimatur of his works withdrawn, and his work condemned. All this led to more and more articles, and the total must run into thousands.

"Many he needs must fear whom many fear"

Meanwhile the insolvency of the Portuguese Republic, (Fr. Correia's father had helped organize it), had led to a mild form of dictatorship under Prime Minister Salazar, Father Correia's neighbor in Lisbon. Dictatorship being necessarily accompanied by censorship, it was not very long before conflicts arose between Father

Correia and the censors. His uncompromising criticism of social injustice in any form made him suspect of being a revolutionary. The conflict reached its climax in 1946 when Father Correia published an article criticizing the Government. By democratic standards it must have been a rather mild attack for Archbishop Le Hunsec wrote to Father Correia: "Your article classifies you as a revolutionary in Portugal. Here you would be considered moderate or even as a reactionary." However, in order to avoid further complications Father Correia had to leave the country and seek refuge in the United States.

He was appointed to our parish in San Diego, Cal., where he worked among the Portuguese immigrants and continued to criticize the Salazar Government in the Portuguese daily of the United States. Very much annoyed by his criticism and its popularity, the Portuguese Government showed its displeasure through the Ministry of the Colonies, on which the Portuguese Province and its missions depend for their subsistence. Fearful of the possible consequences Archbishop Le Hunsec finally forbade Father Correia to publish any more political articles, but encouraged him to continue his fruitful apostolate of the pen in religious and social affairs. It was

at this point that Father Correia considered himself useless and even dangerous to the Congregation, and resolved "after much thought and prayer" to leave the Congregation. Not without difficulty did his superiors succeed in dissuading him from this step, and in convincing him that he could still be useful even though he was silenced with respect to political questions.

Duquesne University

In order to direct his tremendous energy into another direction it was decided in 1947 to transfer him to Duquesne University as associate professor of sociology. Handicapped as he was by his poor command of English, nevertheless Father Correia as a professor was able to fascinate his students by his personal approach to the problems of sociology and the witticism of his answers. He remained active in this function till the beginning of 1951. About a year ago his health began to fail. He himself suspected cancer, but "those doctors fooled me," he said. When at last he was told the truth he took it calmly and decided to prepare himself for death. On Easter Saturday he asked the community pardon for his "foolish example" and received the Last Sacraments. After two more months of patiently endured suffering he peacefully died on Friday, June 1, 1951. He was buried

in the Holy Ghost Cemetery at Sharpsburg.

His Influence

How esteemed he was by his compatriots may be seen from the fact that **O Diário de Notícias**, the secular Portuguese daily in the United States, dedicated about four full pages to him in five consecutive issues. We quote a few paragraphs:

"Sadness overwhelms us. The pride of us immigrants, our mentor, our friend and compatriot, who somehow himself was also an immigrant as we ourselves, an exile obliged to take refuge in this land, when the rulers of his fatherland banished him as an outlaw, lies here before us rigid in the stony embrace of death. The fatherland which denied him the life he wished to lead should cover its face in shame before his mortal remains.

"Never did any other priest teach us as he did greatness of spirit and soul; how to despise false pretenses and how to lead a life guided alone by the supreme moral principle: not to do to others what we wish not done to ourselves. He knew how to persuade us to place ourselves above the trivial accidents of life, and to strive for knowledge and observance of moral and rational principles."

As a priest Father Correia was tireless in his zeal. Relaxation and

rest did not enter into his program. He managed to be respected and venerated by Catholics, Protestants, and freethinkers alike. It would not be easy to measure the influence to good caused by his numerous writings and his preaching, but his voluminous religious correspondence gives us some inkling of it. Although completely at ease with the great, his preference went to the poor and the abandoned, the wretched and the downtrodden. Many orphans lost in him a true father and provider, who did not forget them in his exile. He collected thousands of dollars for them from his friends in the United States. Even after death he will continue to look after them, for already the Portuguese Americans have decided to keep his memory alive in a Father Correia Christmas Memorial Fund.

"Bonum certamen certavi, cursum consummavi."

As a religious he was a model of poverty. By his own choice his was in the poorest room in the house. In order to save he even repaired his own shoes, and cut his own beard. As a confrere he was always ready to help. During his last illness his one great fear was to be a burden to his confreres. He preferred to do without what he needed, rather than impose upon others

(Continued on page 138)

No Boundaries

Installment 4

Ohio

While the other men were engaged with their ministry at their various posts, Father Ott was free for exploration work. He went to see an old professor of his, who was at Nazareth, near Dayton, Ohio. This friend was Father Reinbolt, who was Provincial of the Brothers of Mary (Marianists). Father was offered cordial hospitality in one of their houses. One of the Brothers taught Father Ott English each morning and evening for a few hours. Father Reinbolt spoke to the Archbishop of Cincinnati about the Holy Ghost Fathers, who, to his amazement, offered the Fathers a French parish in Russia, O., & three or four English and German missions. Father Ott accepted conditionally until he heard from the Mother House. That was in January 1873. The Superior General approved on February 2, 1873. The new community was placed under the patronage of St. Remy. (The community in Covington had also been placed under the patronage of St. Remy.)

On March eighth, Archbishop Purcell offered Father Ott another

For God

parish located at Piqua, Ohio. At that time there were approximately 10,000 people in the town, a third or more of which were Catholic. Piqua was about four or five miles away from St. Remy. In Piqua there were two churches, one Irish and the other German, which was dedicated to St. Boniface. Our Fathers were given charge of St. Boniface. On the thirtieth of June 1873, the acceptance of the work was approved by the Superior General. Father Schwab joined Father Ott at Russia on February 15 and Father Kayser arrived at Piqua on June 13. Father Steurer also joined the confreres at Piqua. The first Brother of the Congregation to come to the United States was Brother Baptist, who arrived on May 30th at Piqua.

Father Strub, Father Pigot, Father Richert and Brothers Jacob and Rudolph left Havre on January 2, 1874, and arrived in New York on January 15. The voyage was a very rough one. They arrived at Piqua three days after their arrival. In 1874 the Superior General named Father Strub Vice-Provincial

of the houses and Superior at Piqua. Father Schwab was appointed Vice-Superior at Piqua. Father Ott became Superior at St. Remy and Father Pigot, Superior at Berlin. At that time there were three communities, St. Poniface at Piqua, St. Remy at Russia, O., Sacred Heart at Berlin, O.

There are not too many details of the work which was done in these places. It may be summed up in these words: Many were brought back to God and to the reception of the sacraments. The Archbishop time and time again praised the Fathers for their splendid work.

In October 1876, after two and a half years of fruitful ministry in the Archdiocese of Cincinnati, the Fathers suddenly withdrew and joined the other Fathers at Sharpsburg. The reason for their unexpected leaving seems to be rather obscure. In the article "Congregation of the Holy Ghost and of the Immaculate Heart of Mary" (Organization and Works in America) the writer claims that under conditions there, community life was impossible and that the Archbishop did not agree to the application of certain principles adopted in our Constitutions. In the article "History of the Archdiocese of Cincinnati 1821-1921," the author, Reverend John Lamott, tells us that two of the Fathers (Fathers Bigot and Kayser) had obtained per-

mission to become diocesan priests. The writer says that it was perhaps this which occasioned the removal of the other Fathers; for when the Superior General heard in 1874 that several members of his Congregation in the Cincinnati Archdiocese contemplated secularization, he wrote to Archbishop Purcell that he did not favor such action and would recall all the Fathers to Paris.

Pennsylvania

At the invitation of Bishop Domenech, a Vincentian, Bishop of Pittsburgh, the Fathers accepted the work of St. Mary's, Sharpsburg, Pa., in April 1874. In October 1876, they took charge of St. Ann's, Millvale, Pa. These parishes are still under our direction.

It was decided to establish only a scholasticate in order to recruit and form scholastics and Brothers and thus obtain vocations for the Congregation. In March 1877, A small house with adjoining property was rented at Perrysville. Here was opened the first scholasticate in the United States. It housed four scholastics for a beginning. Three novice Brothers began their novitiate there. Two years later, the Brothers' Novitiate was transferred to Arkansas. About a year and a half after the scholasticate was opened the scholastic body was transferred to Pittsburgh. It formed

part of the College of the Holy Ghost. Very little is known about Perrysville. The Bishop gave the Fathers charge of St. Theresa's parish located in Perrysville.

In October 1878, the College of the Holy Ghost, Pittsburgh, was opened by the Fathers. Like every beginning, the college had difficulties. The Benedictines and after them some diocesan priests had previously attempted to establish a college in Pittsburgh, but after a short time both were obliged to discontinue, leaving a somewhat unfavorable impression on the people. However, the number of students gradually increased. The number of postulants were only ten. Lack of space made it impossible to receive any more.

Arkansas

In 1878, Bishop Fitzgerald of Little Rock, invited the Fathers to his diocese. Father Strub made his first trip to Arkansas in the early part of that year. Here he found work that would meet with the ends of the Congregation, namely, for the poor immigrants who were settling there to escape religious persecutions in Germany and for the Negroes who were almost entirely neglected from a religious viewpoint. He returned in June to look for a suitable location to found a house. He decided to settle at Morrilton. A piece of land comprising

512 acres was donated to the Fathers, but as this was considered low land, Father Strub purchased 224 more acres on a sort of a plateau. Here the first monastery of the Holy Ghost Fathers was built and was named Marienstadt in memory of the monastery from which the Fathers had been exiled in Germany. In three months, there was erected a community house for the Fathers, a second building to house the Brothers, which also contained the refectory and kitchen and a chapel which also served as the parish church. The Fathers also cared for the missions at Conway, Morrilton, St. Vincent, Atkins, Warne, where a number of Polish families had settled.

The first Brothers to be professed in this country made their profession at Marienstadt. Brothers Fabius Wimmers and Ammon Peitz were professed on August 28, 1881. Brother Berchard Thome was professed on June 29, 1882; Brother Terence Schnell on September 8, 1883 and Brother Tertullian Moll on March 19, 1884.

In this new work also the Fathers experienced many trials and difficulties. All the land acquired was nothing but a vast woods. The timber had to be cut and the ground broken. Most of the community fell victims to the dreaded fever. At one time all but two Brothers were

down. The weather conditions were such that for several years it was impossible to raise a crop or even the necessary things for the table.

Constant recurrence of attacks of fever caused many changes in personnel. Things dragged on until 1892, on the feast of the Patronage of St. Joseph, when the final blow was struck — a destructive cyclone swept away the Fathers' house, leaving them homeless. Discouraged by the events of all these years of trials and sufferings, the work was abandoned, the land sold and a few Fathers and Brothers were left in charge of the work. They took up their residence at Morriton. The missions of Atkins, St. kins, St. Vincent and Warren were placed in the care of the Bishop.

Today, the Holy Ghost Fathers have been laboring in this country for seventy-five years. From a small group of four, the "Founding Fathers," the personnel has grown to over two hundred and fifty. This growth is due in large measure to the secure foundations which the early pioneers laid, and to their labor, trials and sufferings. Throughout the seventy-five years, it will be noticed that every work which we undertook was in complete accord with our motto "Paratus ad omnia."

Abandonment which was so close to the heart of our Venerable

Father has made and still makes itself evident in all our work. There have been three great phases in the history of our Province. First, the work among the abandoned national groups; which started with our foundation and lasted until 1903. The second, the work among the abandoned Negro race which started in 1888 and continues until the present. The third is the work of the Foreign Missions, which began in 1931, though twenty-seven men had been sent to Africa before this. And this work is becoming the biggest field of activity for the young Consecrandi. Today the majority of our work is among the Negroes in this country, in Africa, and among the poor in Puerto Rico.

FATHER CORREIA

(Continued from page 134)

the trouble of getting it for him.

Although not entirely without faults, Father Correia was a true religious, a zealous priest, and a crusading apostle of Christ. He could have made his own words of St. Paul's: "Bonum certamen certavi, cursum consummavi."

From Abel the just to the last among the elect born at the end of the world, every saint is a branch of the fruitful Vine which is Christ — St. Gregory.

The Formative Years

It would be a long, but not an uninteresting story to recount the activities of the summer months at Ferndale. We can pick out the highlights of the last few months just to let you know and to remind ourselves that it has been an eventful summer.

June was its usual busy self what with final exams, retreat, ordination and consecration trying to outdo one another in keeping us busy as another school year wrote itself out in the journal. Exam fever having subsided and all the patients having recovered, we settled down with Father Joseph G. Noppinger as he helped us prepare with Christ for the priesthood. Well stocked with facts, as well as with African stories, he refused to limit himself to his own mission and gave us a preview of the work that lies ahead of us in this country, in Puerto Rico and in Africa. Our thanks to Father Noppinger for the humor and sincerity with which he seasoned his conferences.

Another Year; Another Class

June 8, dawned as an ordinary day but before the sun set again six new priests had been ordained to offer up the Clean Oblation. Our prayers and congratulations to Fa-

thers Murphy, Chronis, Seichepine, Figaro, LeClair and Wehrheim.

With Apostolic Consecration nine young Fathers found themselves celebrating a quasi feast of the Division of the Apostles. Africa, Puerto Rico, Ann Arbor, Duquesne, Detroit and Louisiana will benefit. Godspeed!

MGM and TV

Ferndale played MGM again for a couple of days while the Kenco Film Company "shot" scenes of seminary life for a supplement vocation movie to "Kilimanjaro Mission." No Bing Crosbys or Alan Ladds were discovered but there was an abundance of talent to meet all requirements, and Hollywood lingo like "on location," "cut," and "roll back," are bidding for a permanent place in the Ferndale dictionary of new words.

Vacation here and at home was spent happily and rapidly. Through the kindness of a friend, televised baseball games kept us informed on the major leagues, while our own baseball talent seems more on the receiving end of Murderer's Row. The weekly trips to Keyser Island and fireside weiner roasts at the pool were welcome breathers to the mornings (and some afternoons)

spent in the classroom studying Education. Standardized tests and measurements and mental hygiene were the courses this year and now we feel well equipped to test IQ's and recognize psychotics; though the latter talent is dubiously welcome in community life.

"God's fingers touched him, and he slept."

The death of Father James A. Riley on August 9, 1951, culminated a life we had watched drawing to a close for the last six months. Father Ackerman's eulogy gave us a new picture of Father Riley. We knew only the tired and afflicted servant awaiting his reward; The funeral brought large numbers of relatives, friends and priests to bid a prayerful farewell. Father Provincial celebrated the funeral Mass, assisted by Fathers Collins and Killeen.

Voice, vows and visitors

The schola cantorum has already made two public appearances in the neighborhood. It rendered the singing for Father Mulvoy's silver Jubilee Mass on August 26, and also at the annual field Mass for peace on Labor Day sponsored by the Norwalk Catholic War Veterans. One of the scholastic priests celebrated the Mass and another narrated it over the local air waves.

August 22 saw our ranks swelled

by eleven newcomers from Ridgefield. Five theologians have pronounced their perpetual vows with two more coming up in September. Congratulations to them all.

A list of our summer visitors would almost constitute a directory. The Motherhouse was represented by Very Reverend Father Quinlan who revisited the scenes of his scripture classes. Fathers from Africa, Puerto Rico, Duquesne, Cornwells and, in fact from all the cardinal points, have come back to revive memories, renew friendships and excite the zeal of the unordained. Lay visitors included the famous Trapp Family Singers who let their voices to the glory of the Sunday Mass. Shane Leslie, noted Irish author, was also with us.

So now we settle down to another year whose winter nights will be well spent in recounting and retelling tales of the "good old summer-time."

Cornwells was on the quiet side during the summer months, though we have been welcoming a fine number and array of visitors. Since our last entry the following have been our guests: Fathers Strahan, T. Murphy, Stanton, Wingendorf, L. Trotter, E. Marley, Cunningham, J. L. Kelly, Sharkey, Reardon, McMenemy, and Brother Thomas. In addition, the church collectors of St. Bartholomew's parish held their

annual picnic on our grounds, something they have been doing for twenty-five years. Their pastor, Father McMahon, and his four assistants were present. The picnic began at nine a.m., and lasted until nine p.m.

Classics Department further bolstered by weighty authority

On June 13, 1951, Father Schoming graduated from the University of Pennsylvania with a master's degree in classics. Our classics' department, already possessed of two doctors, is hardly inferior to that of any school of like size. But it displays a considerable modesty and detachment, a token of which was Father Schoming's sending a proxy (Father Curtin) to his graduation ceremony. He himself was calmly on retreat in Pittsburgh.

Seven Fathers of our community

attended the funeral services of the father of Father Raszewski. R.I.P.

Bits out of life

An electric angelus bell has been installed in the tower, to work automatically with the tower clock and bells. The telephone has been removed from the middle of the second corridor and put in the community room library. And our chimney has been struck by lightning! That inside-outside chimney over the kitchen. The top was shattered and its bricks showered on everything except on the kitchen skylight. The oil burners burst their doors from the impact of air and soot forced down by the charge. Had there been fires within the boilers, there would probably have been explosions and serious trouble.

"Whoever receives one such little child because of Me receives Me." Why despise those whom God cares for? We should rather give our life for one of these little ones. —St. Chrysostom.

If we establish solid devotion to Mary, it is only in order to establish more perfectly the devotion to Jesus Christ. —St. De Monfort.

Please observe silence, or speak of God. For what else in this world is worth speaking about?

—St. Scholastica

Those whom Christ saves are they who aim to do all, and confess they do nought, who are all love and all fear, who ever seek to please him, yet feel they never can

—Newman.

Letters

Dear Father Guthrie:

I am writing on Independence Day, so I wish you a very happy feast. Thanks for the Mass intentions . . . Whenever you have Masses to spare we will be grateful for them. It is always useful to have dollars in America. If America ever follows the example of the other nations in the currency laws and strictures it will be a bad day for the world. America is certainly setting an example to the world, but the rest of the world barely acknowledges it . . .

Holy Ghost Novitiate,
Kilshane,
Tipperary, Ireland
19th August 1951

Dear Father:

As you know the doctors have not had much hope for the recovery of my brother Michael. I sent the family a relic of the Venerable Libermann and I understand there has been an improvement. I have recommended him to the prayers of the communities here. Will you be so good as to do the same in your communities in the U.S.A.? I hope

that our Venerable Father will work a complete cure if it be God's holy will. For the sake of his cause I am hoping for a miracle.

With every good wish I am

Yours sincerely in J.C.

D. Walsh, C.S.Sp.

(Mr. Michael Walsh is a resident of Washington, D.C. — Ed.)

OFFICIAL

(From page 130)

throughout the world in offering our good wishes to one who was the beloved father of our religious family during many long and difficult years.

Cordially yours in Sp. Sto.

Francis H, McGlynn, C.S.Sp.

Provincial

Southern Retreats

Our Lady of the Oaks Retreat House, Grand Coteau, Louisiana.

Nov. 5 - 9

Nov. 12 - 16

Father Kileen preaching.

Please inform the director of the retreat house in sufficient time to enable him to take care of reservations.

Arrivals and Departures:

Mr. Alfred J. Williams, scholastic, at New York, by Colonial Airlines from Canada, on August 16, 1951; departed for Trinidad by Pan

American Airlines, August 19, 1951.

Fathers Joseph G. Noppinger, Edward G. Marley, and Joseph L. Kelly (all U.S. Province), from New York, August 28, 1951, SS America for Cobh, Ireland, en route to Kilimanjaro.

Fathers Leonard F. Trotter, Clement J. Moroz, Arthur F. Woehrel, and Henry E. Hillman (all U.S. Province), en route to Kilimanjaro, from New York, September 15, 1951, SS America for Le Havre, France.

ANNIVERSARY OF ORDINATION

During the month of August the following celebrations took place:

Golden Jubilee

Father John J. O'Reilly

Silver Jubilee

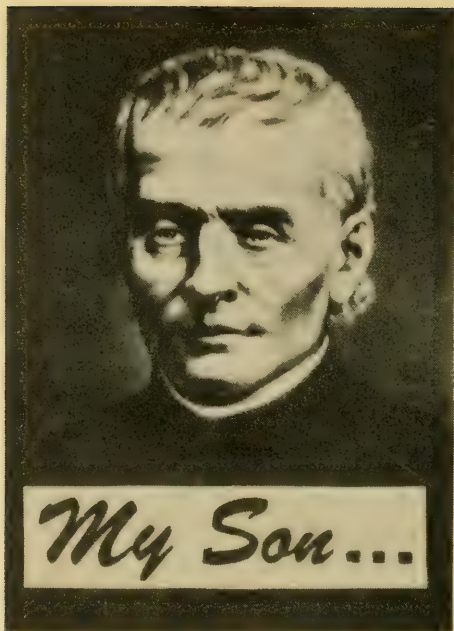
Fathers Richard H. Ackerman
Francis J. Fitzgerald
John F. Kelly
Michael F. Mulvoy
Clement A. Roach
Julius F. Zehler

Ad multos annos!

The More Abundant Life

My goodness — all I can get
out of Washington
is a busy signal!





We are sure to find Jesus on the cross when we tend toward Him, when we seek Him. Otherwise we run the risk of finding only ourselves, while we imagine we have found Jesus.

When you form an unfavorable judgment about your neighbor, you have also made a reference to yourself, springing from your self-love.

Do not compassionate yourself, forget yourself. What difference does it make if a poor nothingness is in suffering and agony, as long as the divine glory is procured?

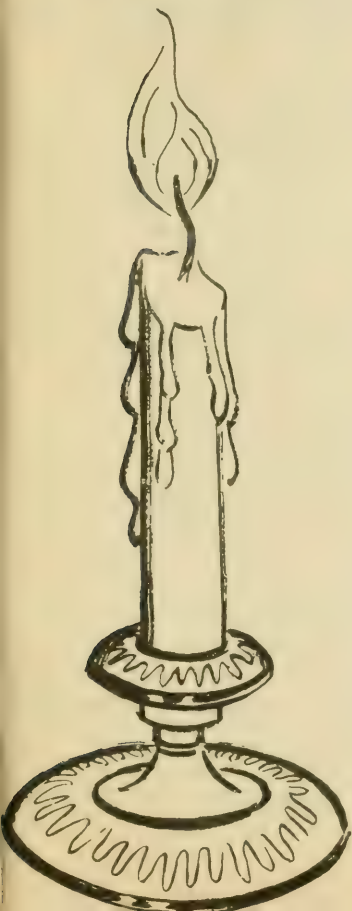
Accustom yourself to listen to the voice of Jesus in the depths of your soul, and to form yourself according to this divine model through the action of divine grace. Have confidence!

Lift up your souls, walk among the thorns; your feet will be torn, but if you march courageously, you will advance and come at last to your place of destination.



OUR PROVINCE

November, 1951



18th Anniversary

1933 - 1951

Our Province

November, 1951

Vol. 20 - No. 10

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Official

Ordinations:

At Ferndale, June 8, 1951, Most Rev. Henry J. O'Brien, D.D., ordaining prelate:

Four Minor Orders: Robert M. Mc-
*Grath.

Priesthood:

Frs. Daniel C. Murphy
Constantine J. Chronis
Albert M. Seichepine
Richard J. LeClair
Egbert J. Figaro
Henry C. Wehrheim

Perpetual Vows:

At Ferndale, August 15, 1951:
Mr. Daniel J. McGarry

August 22, 1951:

Mr. George F. Healy
Mr. Francis J. Kichak
Mr. Leonard Malinowski
Mr. Francis P. Kanda

September 8, 1951:

Mr. Charles D. Read

September 12, 1951:

Mr. J. A. Healy

At Duquesne University, August 22,
1951:

Mr. Joseph A. Duchene

(Continued on page 159)

General Bulletin

AVIS DU MOIS

The latest Bulletin contains the list of consecrations to the apostolate which took place during the year 1951, as well as that of the appointments of young Fathers.

During that same year there has been a total of 117 new Fathers for the entire Congregation. When we examine the numbers for the preceding years, we notice that the number has been rather steady; while there was a decrease in the number of new members in some Provinces, there was an increase in others.

Nevertheless, while we feel satisfaction for what we have obtained, we have to confess that the number is far below what is needed to satisfy the needs of our extensive mission field. To our prayers to God for the increase of the number of Holy Ghost missionaries, we should add our own ever increasing efforts to get vocations. Drives for vocations do exist in the various Provinces, but is it not true that we could all do even more in a matter of such vital importance?

First of all, there should exist in every Province a regular and

adequate organization for the recruiting of vocations, one that is under the immediate direction of the Provincial. Secondly, since there can be no "drumming" without drummers, the missions will be obliged to make temporary sacrifices of one or two Fathers who are suited for that kind of work, however much such sacrifices may cost them. The Fathers chosen for this work will no doubt feel grief because they have to relinquish the mission to which their heart and soul has become attached, but that is the sort of sacrifice which is demanded for the progress of our Congregation and its works. They should, therefore, be willing to accept that sort of work in their own Provinces for a period of two or three years. (To be continued). -- F. Griffin, Superior General.

NEWS OF OTHER PROVINCES

France: Our Very Reverend Father General presided at the ceremony of Consecration to the Apostolate at Chevilly on July 1, 1951. Fifty Fathers made the retreat at Chevilly under the direction of Father

Baraban. They came not only from houses in France but also Portugal, Holland and from numerous mission districts. Father Kleber Catiau, a young missionary of Bangui, died suddenly at Chevilly on August 2, 1951. Bishop Chucerousset administered the last rites and our Superior General presided at the obsequies. Very Reverend Father Pereira, Second Assistant General, spent some time in Spain during the month of July in view of meeting civil and ecclesiastical authorities and discussing with them the establishment of our Congregation in that country.

Ireland: Was St. Patrick who conquered Ireland a Frenchman? Let historians try to settle that question! In our own day we have seen an Irishman conquering Ireland, via France. He is our own new Superior General who on August 17, 1951, invaded Ireland and was officially welcomed by ecclesiastical and civil authorities.

He left Paris by plane and, to his surprise, was welcomed by the Lord Mayor of Dublin when he landed at the Dublin airport. The Lord Mayor in his own car then conducted our Superior General to Kimmage. On August 23 it was the turn of the Archbishop of Dublin to welcome our Superior General to his house. From August 25 to September 2, Very Reverend Father Griff-

in presided at a retreat of the Province. At a later date he assisted at professions and got a special reception which was organized by his native parish of Kelmurray, Co. Clare. From September 10 to 15, he visited the communities and the colleges of Blackrock, Rockwell, and Rathmines. He returned to the Mother House on September 19, 1951.

Rome: The Sovereign Pontiff gave a special audience to all the scholastics of the Corso and of Santa Chiara.

Dakar: A course in sociology has been begun at the Daniel Brottier Cultural Center. The first Senegalese Social Convention was held here on July 14-15, 1951-

Cameroun: Five religious of the Cistercian Order, who were formerly of the Holy Ghost Fathers, have begun the foundation of the first Trappist monastery in French Africa. Contemplative Orders are spiritual lightning rods as well as dynamos of spiritual energy.

Madagascar: Bishop Lifebvre, Apostolic Delegate, presided over the meeting of the Ordinaries of the Island. Bishop Batiot who suffered a heart attack recently is on his way to recovery at the Franciscan Missionaries of Mary Hospital, Tananarive. On December 8, 1951, the first novitiate of Holy Ghost African Brothers will be opened at Antalaha.

British Africa: On the occasion of the centenary of the mission of Gambia, a Libanese Catholic has donated almost 2,000 pounds for a new house for the community at Bathurst. His Excellency, Most Reverend David Mathew, Apostolic Delegate, inaugurated the new Eigar Memorial Seminary a senior house of studies, at Enugu. It will be under the direction of the Fathers of the Irish Province. At Akpanya and Adoka, Benoue, two new missions have been opened. Here from 1935 to 1950, the number of Catholics increased from 1,232 to 7,133; catechists from 28 to 584; schools from 47 to 392 and pupils from 1,324 to 11, 949. A fruitful harvest indeed!

Portuguese Africa: Catholic Action means business in Cabo Verde. On May 29, 1951, the Catholic Action Association of Piaia opened its meeting with a solemn high Mass. The sixty-sixth birthday of Bishop Moreira was also celebrated.

Belgian Congo: Bishop Bouve celebrated a solemn Mass in the open air on Pentecost Monday, the day of his solemn reception. The joy of his return was marred by the loss of Father Leopold Waigemans who died after a brief illness.

REGULATIONS ON VISITING THE MOTHER HOUSE

We are always happy to receive our confreres at the Mother House,

when they happen to visit Paris, but we should like to draw the attention of everybody to the following:

During the war there was great irregularity in the arrival and departure of trains and other means of transportation. In order to accommodate our confreres one of our Brothers occupied a room at the entrance to the Mother House every night for the purpose of receiving latecomers.

Today we have our transportation system in good running order and we would appreciate it if our confreres could arrive at the Mother House before nine in the evening. It is not possible for us to increase the number of porters at the Mother House and it is not fair to make our Brother porter do night and day work, and to refuse to him the sleep to which he is entitled. During the past summer his burden has often been excessively heavy; let us make his burden lighter by observing this recommendation.

Nº 638

It is a great virtue to persevere so long in one job (gardener), for it costs us nothing to do a thing joyfully just once; but to do a thing through obedience for a lifetime, that is virtue. —St. Francis de Sales..

A Glance At Our Books

Sister, take a good look at yourself.

The Convent Mirror, By Very Rev. Fr. Hoeger, C.S.Sp., New York: Pustet \$3.00.

This is a series of Conferences for Religious. The author is a distinguished Retreat-Master who happens to be a member of the Congregation of the Holy Ghost. I emphasize this because the present volume although containing no new doctrine nor anything set in an extraordinary manner, is really and truly extraordinary because of the large part that the doctrine concerning the Holy Ghost has in it.

It is true that none of us would ever make the same answer that the neophytes of Ephesus did to St. Paul when he spoke to them of the Holy Ghost: "We have not so much as heard whether there be a Holy Ghost." We believe in the Third Person of the Divine Trinity. But our faith at times is vague, obscure; that if the Name is familiar to the ear, it means little to the understanding of the heart. We all need to be reminded that next to the Incarnation of the Son of God, the greatest thing that God ever did to the World, is the giving to us the Holy Ghost; and this is the con-

summation and perfection of the other. Yes, we do believe but I fear that many of us are like Jacob at Haran. God the Holy Ghost is in this place — every place where we may be — and we knew it not.

The Holy Ghost is the Inspirer, the Illuminator of the human mind, without whom the revelations given the God, the Revealer, cannot be received and appropriated. Indeed, as St. Basil tells us: "It is impossible to call upon the Father, save by the Spirit of adoption; it is impossible to worship the Son save by the Holy Ghost." He had a part in the Incarnation in "the fulness of time"; He "over-shadowed," so that by His act and the Blessed Virgin's acceptance of His word the Second Person of the ever-blessed Trinity became Man. Our Lord's last will and testament demands devotion to the Holy Ghost. No wonder that the Church has instituted a novena in His honor, the only one of obligation in every parish of the world.

Father Hoeger's chapter on "The Divine Gardener" is one of pure gold. I have no space to transcribe it, and to quote from it would be to cut it into pieces. Let me implore anyone in love with his own

salvation to read it most carefully. In it is enshrined a doctrine very seldom unfolded, and yet essentially necessary to learn about if we want to know the Blessed Trinity, and how to recite fruitfully the so great and so short doxology, the "Glory be to the Father . . ." that sublime part of heaven's liturgy.

Redolent as it is of the devotion to the Third Divine Person I must add that the book deals with all the

aspects of asceticism. The author has called his opus a mirror; he derives the word from the "Beichspiegel," the confession mirror which is found in German prayer books. And so these Conferences are called a mirror useful to discover dangerous blemishes that could, if unheeded, become spiritual cancers. The title is unusual but well to the point. — J. M. Lelen, Sunday Visitor Book Review.

18th Anniversary Reminder

St. Mark's Rectory, Holy Ghost Fathers, 65 West 138th St., New York, N.Y., October 22, 1933. My dear Confreres, Owing to the extent of our Province and the great distances separating our confreres, many happenings of general interest in the past did not become known directly because there was lacking a proper channel of communication.

To remedy this we are issuing this modest monthly letter — "Our Province." May it be the means of creating a greater spirit of unity and cooperation amongst us.

We must not lose ourselves in our own little parish or mission as though there was nothing else

worthwhile in the Church, but we should be ever ready to cooperate with, and lend a helping hand to those amongst us who are working under less favorable circumstances. It is a good thing to make a sacrifice once in a while to help those who are making sacrifices all the time.

I take this occasion to let you know how much I have been encouraged by the goodwill and sympathy shown me throughout the Province. I appreciate it and am very grateful to you all. — Devotedly yours in Spiritu Sancto, C. J. Plunkett, C.S.Sp. Provincial.

Around The Province

MANSURA, LA.: We are all acquainted with the expression which tells us that men are known by their works; and there are men whom we thought we knew, but too late, sometimes, we come to a knowledge of their works and then we regret that we knew these men not well enough. I refer especially to FATHER F. X. WALSH. The Editor asked FATHER JIM MURNAGHAN for a few lines about Mansura, and the following tribute is what he received: "In 1944 Our Lady of Prompt Succor was raised to the status of a parish and FATHER FRANK WALSH was appointed the first pastor. He purchased three acres of land and a residence for the Holy Ghost Sisters whom he persuaded to come and teach in Mansura. He fixed up the new convent beautifully . . . And FATHER WALSH had left enough money in the bank to pay for the new rectory." Thanks, Jim. I'm certain that "Father Gump" as you put it would say, "Thanks for the plug." (Father F. X. Walsh's obituary notice will appear in the December issue of Our Province -Ed.)

FATHER EUGENE LAVERY, after a long seige of front line service in KOREA, has finally gotten back to the States. He was

able to spend some days with his folks back home in Bridgeport. Some of the confreres have been fortunate enough to hear a firsthand and sobering account of the experiences of a chaplain under fire. The medals and the commendations can never tell the whole story. Nor will the chaplains.

DUQUESNE UNIVERSITY: Work is now under way on the new faculty building. It has been moving day for a long time; for the heavy rains during part of the summer constantly held up the work of moving a frame classroom building from the edge of the Bluff to make room for the future community house. It is going to be a beautiful location. Way, way up there, overlooking the city.

ANN ARBOR: As it should, this project has created much interest in the Province. Having been a part-time schoolman myself, I automatically fall into such expressions as "projects" and "workshops," etc. The new Plant in ANN ARBOR has several units; the largest containing classrooms, an auditorium, refectory, etc. One wing will provide a dormitory for forty boys. This may be enlarged later on. The chapel will form a separate unit. The plans include the addition of

smaller dormitories as the need arises. The original residence is being restored to serve as a faculty house. The pool will be used for swimming. This new juniorate received twenty boys on September 17, 1951. FATHER GEORGE REARDON, the director has inaugurated the school year with the help of FATHERS COFFEY and FEELEY who share the teaching chores. In charge of the community is FATHER DAYTON KIRBY.

ARLINGTON, VA.: Across the Potomac and twenty-five minutes from MANCHESTER LANE we find FATHER MICHAEL KANDA converting whole families. He recently baptized and added to the roster of OUR LADY QUEEN OF PEACE a father, mother and their five children. A fine little parish is being developed here.

ALLONS, ENFANTES DE LA PATRIE, or freely translated, "I now have a job with my uncle." FATHER FRANK DUFFY recently joined his troops enroute to GERMANY where he is now stationed in the American Zone of Occupation. He promised to send more details later. I'd like to know what happened in the "in between" before he joined them enroute. That would be interesting.

CONWAY, ARK.: The sons of Conway have been plentiful enough

in the Congregation to keep this mission in mind. They sent another new boy to CORNWELLS this year. Their new high school was dedicated recently by Bishop Fletcher. This project was planned and begun by FATHER ANTHONY F. LACHOWSKY. It was completed under FATHER ANTHONY F. LECHNER. Lending his able assistance to the parish and school work is FATHER DE DOMINICIS.

INKSTER, MICH.: This mission of ST. BENEDICT'S in Detroit has a newly-completed rectory. FATHER WILLIAM O'NEILL, now resides in this rapidly growing section of DETROIT. Sufficient property has been acquired on which can be built a complete parish plant. INKSTER is one of our young 'um, and these days, especially in Detroit, the young 'um grow up fast.

ARMA VIRUMQUE CANO: I still have a lump on my head because of a free translation of that, so go it yourself. FATHER RICHARD WERSING has recently seen a great deal of the United States whilst waiting to go overseas. A good reason if I ever heard one for a Senate Investigation. Camp Carson, Colorado, saw him for a while. During the summer he had the opportunity to visit his folks in Pittsburgh; and being one never to miss a gathering of the Fathers he made

the Retreat at DUQUESNE. The next official stop was Yuma, Arizona. Then San Francisco and across the seas. He is now in Tokyo awaiting transfer to Korea. Arduous and difficult days are ahead. Keep FATHER WERSING in mind.

DETROIT: This looks like a building year in the Province. FATHER CHARLES DEIHL has begun the construction of a new school for ST. BENEDICT'S. Here, too, the future holds the promise of a new church. In spite of the restrictions and material shortages it looks as though FATHER DIEHL will have his new parish school ready for September 1952.

HELENA, ARK.: It's a strange thing but every time I hear of this mission I think of that old proverb which came out of India: "I felt sad because I had no shoes until I saw a man who had no feet." Having heard for years of the trials and difficulties of HELENA it is a pleasure to report the following, and I might add that it will be a delight to those who have been a part of this particular work: FATHER JOSEPH HANICHECK for some years has been acquiring property to add to a small tract of land on which the original parish was begun by FATHER THESING. At present the parish not only lays claim to an entire city

block but also has a fine piece of property across the street for the present church. A new brick rectory is now under construction. That sounds commonplace with all the building going on around us, but this will definitely give a certain degree of splendor to HELENA after the years spent in the humble abode that has been the residence of our Fathers in HELENA up to this date. On completion of the rectory FATHER HANICHECK will look forward to the possibilities of erecting a larger church. It has taken years for the small plant at HELENA to attain growth but it offers great hope for those who will take their places in this mission. The growth of HELENA is a grand tribute to the humble and faithful service of our Fathers who have worked there.

Let us leave this place; we have nothing to gain where people treat us with so much honor. We shall profit amongst those who criticize and despise us. (St. Francis de Sales)

BURSAR BLUES

Those who most frequently cry:
"He think's the money *his* own,"
By their actions signify
That they think it's *their* own.

— Don Araile, C.S.Sp.

Leaves From An Unwritten Manuscript

Curates are odd creatures. But not since the early 1900's have they gotten so much attention. It was Canon Sheehan's book, *My New Curate*, which brought this forgotten man to the attention of the reading public.

Being a sentient soul, he was always aware of his imprescriptible rights, but "Democracy" had not yet become a catch-word so he sat by, I use the word advisedly, perhaps impatiently, awaiting for the day when the curate would come into his own. He knew it would come; how he did not know. Yet he was willing to bide his time and could sit it out. To him it was an axiom as true and as self-evident as that other axiom, "Some day the Holy Ghost will come into His own."

My New Curate, comet-like, flashed across the literary skies. The little man glowed but it was just so much star dust. And without the music of Hoagy Carmichael, what's Star Dust? The lights went out and again he walked in the shadows. The recession, if we may call it such, for it is frequently oblivion, lasted a long time; but sud-

denly out of the smoke of an atomic era loomed the faces of many assistants. No longer could they depend upon the kindly words of an ever-grateful pastor. They had learned to type in the seminary and that was to be the mighty weapon for the great offensive. They had found the key to greater publicity. Books!

Having read several of these gullible travels and experiences, the marvel to me is how they ever found the time to transcribe their many and varied activities. It is not my purpose to here denegate the truth of their writings. I just marvel, that is all. Actually I delight to know that with their pens and typewriters they have slain those awful dragons who for so long delighted in denigrating their good names and efforts.

I do not know, nor do I recall which book started the presses rolling; but like a motion picture montage they flashed by. Vessels of Clay; Roman Collar; Everybody Calls Me Father; and now heading for the top of the list comes, *Fire In the Rain*. Some are beginning to wonder when this cycle will end.

"When," they are now asking, "shall these clerical Bings stop banging out their broad experiences?" And to continue the quotes, "The first thing you know the people of the parish will be asking to see the assistant instead of the pastor." And they might insist upon it.

Until now, the curate has been, or seems to have been, an inarticulate creature. Like certain servants of the New Deal anonymity cloaked about him. Being the only cloak for which he was not required to sit up on his hind legs and beg. He expressed no idea unless it happened to be at Forty Hours, when the pastors were in one corner and the few assistants lucky enough to be invited were in the other. It must be admitted that there are other times when they are in opposing corners.

Now, as I have remarked, he has come or is coming into his own. No longer does he suffer from psychic blocks. Passive resistance died with Ghandi. Unlike Father Chisolm of the Keys of the Kingdom he dares more than once to organize the young. No longer does he wait for the day when the boss will be out of town, "getting away from it all," as he puts it. And something new had been added to that old motto telling us to "Work and Pray." Today it reads: "Work, Pray and Write About It."

Nor have I been immune to this deadly "Going My Way" virus. I, too, have often thought of writing a book along similar lines. With Rise Stevens, of course. I could attempt to write at least an article or two but it seems that "O.P." has anticipated my very thoughts with the series of articles, recently begun, on how to behave, what to do and how to do it, how to prevent friction burns, etc. etc. I was ready to call it a day until I saw a beer advertisement which called out in flaming pink letters: "How do you know what it is like unless you have tried it?" It was Arrow Beer. My bow is taut, so I might as well let 'er fly.

I am told that a title is very important. A catchy one sometimes attempts to make up for the paucity of material within the covers. At least it catches one off guard before getting a chance to look within to see what you are buying. This does not apply to those whose god is Norman Cousins and whose bible is the Saturday Review of Literature.

I have tried rolling a little alliteration round my tongue; Curates On Call, for instance. That is a catchy title if I ever heard one; but upon thinking it over and staring at it for a while I discover that it contains a possible innuendo, and these days one's motives are so often suspect. Besides, all the

new books written by young author assistants sing the praises of pastors who take all the calls. All of which goes to prove that curates are now intelligent enough to know on which side their bread is buttered. Ogden Nash might have put it this way: Honest jerks share no perks. (This latter would never apply in our case).

Continuing the alliteration with the letter "C" I caught upon this: Charley, The Celibate Coach. I hope that all the Charleys will not cavil at the use of the name. I am merely looking for a good title with a meaning behind it. And it does seem to be a good one. In these days of the C.Y.O. the celibate coach is very important. As a matter of fact that is often the assistant's first duty and covers most of his work. It is his job to form the teams and bring home the trophies. He might not hand them out when they are won but he will get his picture in the Annals. And won't he look nice standing there in the midst of the team, with a dirty old sweat shirt on and his roman collar peeping out above it. The Church Triumphant! This picture can be framed with this glorious title showing, "Our Coach." Chapters could be written on this aspect. How championships were won on faith alone. All faiths contributing, using catholic youth organization in the broadest sense.

The twist of an old title will sometimes turn the trick. And it might be just the thing for my book. "I Called Him Everything But Father," comes to mind. Now do not misunderstand me. It's like this: he's 83 and I'm 29 so I call him Bill, that's all. Having no other name for him this is going to be a short book, isn't it?

My Impressions

Dear Father: You asked me when I left the States to write you something about my impressions of America. Willingly I accepted, realizing at the same time that it was a very difficult topic for me to write about. Since then I have been trying to comply with your wishes but I just could not succeed. Naturally it would have been much easier for me to write in Kiswahili for my people here rather than to write in English for the people who know already what should impress strangers in their country.

Now Father, talking about impressions, I will gladly tell you what impressed me — taking the word impression in its proper meaning — I would say, what impressed me then were not the skyscrapers, the fast clean trains, the seemingly numberless cars, busses and

trucks, the wide and clean roads, the richly built houses, the subways thronged with all classes of people, but what impressed me was the people. The above mentioned things were really things to admire and were wonderful. They were all a very great experience for me and very instructive. They were all very helpful to me. Many asked me while in the States: "Father, what do you think of America?" I often gave the answer: "Good, wonderful."

My impressions then were focused on the people rather than on the material progress of the country. So my impressions were those of the kindness of the people. Though I had heard much about it; even now it takes me time to convince my people out here of what I tell them of Americans; I myself got rid of all prejudice immediately. I tried to observe the situation as best I could, and note the reason why some people made some differences. Such observation helped me rather to look at things from the better side and disregard the other. The kindness of the people, their generosity, their courtesy, and the great respect they pay to priests! The generosity received from the Fathers even from those who were not Holy Ghost Fathers, the kindness and treatment people get in the hospitals, the kindness and generosity of the scholastics and

of the novices and the Brothers; the family life of the people; the women's and girls' ordinary dresses — let us say Sunday dresses — all these things and many more impressed me very much.

Often when travelling I met people who were altogether strangers to me, but they were always respectful, helpful and generous. The calling a priest "Father," was very impressive. It was nice to see how the people mix without any prejudice. There may be some who make differences but we do not worry about the exceptions as such.

These, then Father are my impressions. These things will make me remember America always. If I were to write about each point it would take a whole book. —Father Joseph J. Babu, C.S.Sp.

Father Francis X. Walsh
died at
St. Louis, Missouri
September 15, 1951
R.I.P.

OFFICIAL
(From page 146)

CLASS OF 1951

MASS FOR THE
SUPERIOR GENERAL

Fathers	Day of month
Fr. Edward Rushinski	20
Fr. Coffey	30 (1)
Fr. Cunningham	31 (1)
Fr. Evanstock	1
Fr. Feeley	22
Fr. Hillman	2
Fr. Edward Hogan	3
Fr. Joseph Kelly	4
Fr. Daniel Murphy	6
Fr. Sharkey	7

Arrivals and Departures:

Father Rodrigue Roberge (Canada) at New York, Sept. 16, 1951, en route Benoue to Canada, SS Taurus; departed for Canada, Sept. 17, 1951, New York Central RR.

Father George La Croix (Canada) at New York, Sept. 6, 1951, en route Canada to Haiti; departed Sept. 21, 1951, Standard Fruit Company.

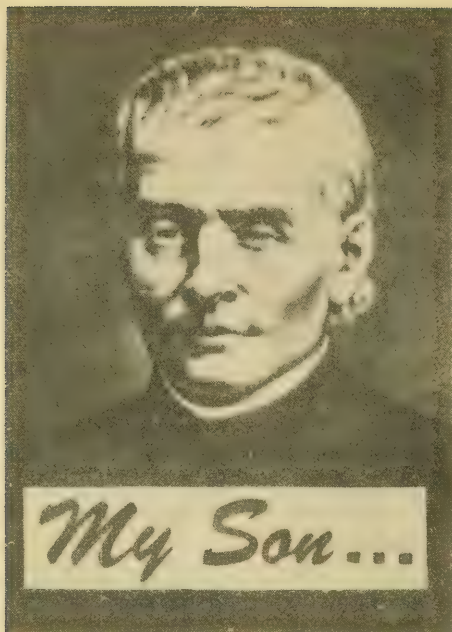
Brothers' Retreat

At the Retreat House, New Canaan, Conn., Dec. 5-12; Father William E. O'Donnell preaching.

*The More
Abundant Life*

Oh boy! A new pastor
and plenty hot water! !





Missionaries of the Holy Heart of Mary should consider zeal as the essence of that apostolic spirit which should animate them. It should be the constant subject of their thoughts, the object of their earnest heart's desire, the purpose of all their religious exercises (Reg. Prov. 11, VIII, 1).

What a blessing it would be to the poor souls confided to us if our missionaries were constantly united to God! Those poor souls would not long resist the promptings of grace. (Direct. 131)

Abandon yourself to God as a child to its father; have no concern for yourself, but only for this heavenly Father. Do what pleases Him, lovingly and affectionately. (L. Sp. 111, 165)

The apostolic life is a life of interior privation of all that pleases the senses and self-love. A missionary should delight in God alone, in His glory and love. (L. Sp. 11, 499)



OUR PROVINCE

December, 1951



Our Province

December, 1951

Vol. 20 — No. 11

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Our Cover: From a collection of pictures by Brother Baldomir, C.S.Sp.

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STUDENT ENROLLMENT

September, 1951

The 1951-52 school year began with a total enrollment in the seminaries of the United States Province of 204 students from 34 archdioceses and dioceses in 21 states, the District of Columbia and Puerto Rico:

Ann Arbor 19

Cornwells 113

Ridgefield 19

Ferndale 53

(In addition 7 Franciscans of the Byzantine Rite are enrolled at Ferndale. They live at the Monastery of Our Lady of Perpetual Help, New Canaan, Conn.)

There are two classes at Ann Arbor. First high students number 16, second high 3, two of whom did their first year at Cornwells.

Cornwells classes are divided as follows:

First High 38

Second High 21

Third High 15

Fourth High 11

Freshman College 16

Seniors College 12

Ferndale
First Philosophy 9

Second Philosophy 7

First Theology 15

Second Theology 7

Third Theology 8

Fourth Theology 7

Fr. William L. Lavin, C.S.Sp.

As we grow older - and wiser, the demise of contemporaries imprints a penetrating sadness and sympathy on our maturing spirits. We cannot help but reminisce, and found in retrospect is, among other sentiments, a sense of regret that we hadn't kept alive the old *camaraderie*, that we drew apart with widening distances, that we had lost contact. '*C'est la vie*'. So, when the sad news arrives we are shocked.

"The eyes of the living are opened by closing the eyes of the dead" Our contemporaries are viewed now in a new light, in a fresh perspective. The totality of their lives is now alone taken into account. Swallowed up in the immensity of death are the idiosyncrasies, the human failings, part and parcel of us all (in ourselves unobservable, magnified), in others sometimes larger. Now only the noble, the inspiring, the good and true in life's pattern stand out in bold relief.

The quality that characterized Father "Bill" Lavin was his intensity, his simple earnestness. The firmness of his facial contour was no mere physical inheritance; it was chiseled by his vibrant spirit in conflict with the forces opposing

his becoming and remaining a dutiful priest of the Most High. Yet withal his was no morbid, repelling personality, for he had a charming naivete and a quick sense of humor that was eager for expression.

In his formative years his study periods were marked by a disciplined concentration, necessitated by his absence from studies for a few years before entering our Apostolic College at Cornwells Heights. When the hours were free for recreation, none entered the lists with more relief and delight than he. An ardent sportsman he preferred the more violent games, baseball, tennis, ice-hockey, and basketball. His predilection was, however, for



baseball, the origin of which stemmed, no doubt, from the proximity of his home on Lehigh Avenue in Philadelphia to Shibe Park, the home of the Athletics. As a youth he many times heard the roar of the crowd, and the probability is that he was in those early years a member of the ubiquitous knot-hole gang.

William Leo Lavin was born in Philadelphia, Pa., February 22nd, 1889, one of ten children, the offspring of Michael and Cathrine Lavin, honorable and devout parents. There were in all five boys and five girls. The Christian worth of this large family is attested to by the consecration of four of its children to God in religion. Remaining are the Rev. M. Michael, a Trappist priest at Holy Ghost Monastery in Congers, Ga., the Rev. Sister William Bernard, S.S.J. at St. Leo's Convent, Tacony, Phila., Pa., and the Rev. John Francis Lavin, a diocesan priest in Sacred Heart parish Texarkana, Texas.

William Leo attended St. Columba's Parochial School on Lehigh Avenue in Philadelphia; after graduation he elected to give his ready hands to labor; he was employed by the Stone Webster Construction Co. until drawn by the Spirit of God to a life of prayer, study, and the missionary apostolate he matriculated at Cornwells Heights in September 1918. Being of a gregarious nature and somewhat older than the

average of his class-mates, he was popular and respected. This estimate of him continued throughout his student years at Cornwells, Ridgefield, and Norwalk. He was recognized by his professors as a student always trying, serious about his vocation, with an obvious will to to preserve in the Congregation. By August 15, 1925 he was ready and willing for his Perpetual Vows. Four years later he made his Apostolic Consecration at Ferndale, after having been ordained to the Priesthood the year before, August 26, 1928.

His first assignment was to the Uganda Martyrs parish in Okmulgee, Okla. as assistant pastor; the following June, 1930 he was named pastor of this parish, and remained so until 1936, when he was sent to St. Edward's in New Ibera to be assistant; within two years, in 1938 he was commissioned to the neighboring parish of Our Lady of Lourdes in Abbeville, La.; it was here that he put his constructive talent to use in building a new rectory. It was somewhat novel in those days to attach a garage to a dwelling, yet that is exactly what Father "Bill" did in Abbeville. Little did his friendly critics realize that he was ahead of his times, for today that type of construction is quite common and practical.

Marksville, La. was the next field of missionary endeavor for

Father Lavin; he was transferred in September, 1940, to become pastor. For two years his energies were expended in the interests of the Negroes of this parish in the Alexandria diocese; then his first commission to the North came in 1942. St. Joachim's in Detroit, Michigan, had him as assistant for a year and a half, when in June 1944 he returned to the Southland as pastor of St. Mary Magdalene's parish in Tuscaloosa, Ala.

It can be interjected here that Father "Bill" was always found hospitable and cordial in the reception of visitors. This trait was inherited from his parents very likely, for this fine Catholic couple was the epitome of warm and sincere friendliness to all who visited their Lehigh Avenue home.

Father Lavin returned to the North from Tuscaloosca, being sent to the Sacred Heart parish as assistant (in Detroit, Michigan); here he remained for well over two years until December 1947, when he was bidden to return to the South, or Southwest, to Tulsa, Oklahoma. This state was not new to him, for at the beginning of his sacerdotal career he had been in Okmulgee. For two years he remained in Tulsa. Then he was transferred to the bordering State of Arkansas as assistant to the kindly Father Long of St. Gabriel's at Hot Springs. This spot proved to be the final scene in

the missionary life's work of William Leo Lavin. For a year before his passing into eternity he had been in ailing health. Three months before his death he went to New Orleans hospital. There the end came on August 31st, 1951. His lifeless body was transferred to the home he loved so well, the home from which he had set out thirty-three years before to give his life to God in a Missionary Congregation. His good parents were profoundly shocked, for this was their first loss of a child. God had indeed blessed them richly, but the aging heart of his mother found the strain too much to bear. While this is being written, she lies at home awaiting her own burial, the end coming just four weeks after the demise of her beloved son.

The sincere sympathy of the Holy Ghost Fathers goes out to the bereft Father and the brothers and sisters of Father "Bill" Lavin. They will be somewhat consoled by the knowledge that many masses have been offered by the Fathers of the Congregation both for Father "Bill" and for his saintly Mother. The poignancy of their grief was dulled in some measure by the presence of so many of his fellow priests at his funeral Mass in St. Columba's church in Philadelphia.

The celebrant of the Mass was the Very Rev. Provincial, Francis H. McGlynn; the deacon, his cousin

Rev. Martin McDonough, Assistant Director of the Propagation of the Faith in Philadelphia; and the sub-deacon, his brother, Father John Lavin; the eulogy was preached by Rev. John E. Baney, O.L.B.S. Philadelphia. The mortal remains of William Leo Lavin were transported to the community cemetery at the Apostolic College in Cornwells College in Cornwells Heights. Father Lavin has gone, but he shall not be forgotten, for besides mement-

os he will recieve by constitution and by charity from his conferes in the Congregation of the Holy Ghost, he will likewise be remembered by the Fathers, Brothers and the students at the College, where there is a time-honored custom of stopping to pray at least once a day at God's Holy Acre down by the ball-field, where many a time in years gone by Father "Bill" took part in the game with all the intensity of his earnest nature.

Golden Jubilee of Ordination

The fiftieth year has always been a year of jubilee. Almighty God Himself in the Old Testament marked it down as a year of celebration, a very special year. And it was in the spirit of that injunction that the brethren gathered to help Father John O'Reilly celebrate fittingly the golden jubilee of his ordination to the priesthood. The actual date of the anniversary is October 28th, but it was thought best in the interests of all concerned to advance the festivities by a month or two. Father O'Reilly was ordained in Chevilly on October 28, 1901. His parishioners and conferes celebrated the fiftieth anniversary of the

event on August 26, 1951 and on August 29th. The Reverend Jubilarian was to have sung the Mass on the 26th in the presence of the Most Reverend Bishop of the diocese, but as the day approached he felt that the ordeal of singing a High Mass would be too much of a strain on his health. When this was made known to the Bishop, His Excellency sent word that he himself would come down to Tiverton and celebrate the jubilee Mass. Accordingly, the Most Reverend Russell J. McVinney, D.D., Bishop of the Diocese of Providence, on Sunday, August 26th, offered Mass at 11 o'clock and was assisted by the

chancellor and assistant chancellor of the diocese. Father O'Reilly was seated in the sanctuary, surrounded by Right Reverend Monsignori and Reverend Fathers from the diocesan clergy and representatives from the various religious orders and congregations of the state. Our own confreres, naturally, were present to add their congratulations to those of the clergy and parishioners. The sermon on the occasion was spoken by Father Killeen. At the end of the Mass, the Most Reverend Bishop paid a glowing tribute to the jubilarian for the outstanding work he did as pastor of Saint Christopher's parish. After the Mass Father O'Reilly was host at breakfast to the Most Reverend Bishop and the visiting clergy.

In the evening in the armory in Fall River eight hundred friends and well wishers of Father O'Reilly gathered at a testimonial dinner. After the tables had been cleared a reception was held, during which the mayor of Fall River welcomed the jubilarian and complimented him and the parishioners for the excellent showing of the parish under the benign leadership of their beloved Father O'Reilly. Interspersed among the speeches, there were various presentations made, from the people of the parish and the town, from the Holy Name Society, from the Holy Rosary Society, from the former members of St.

Christopher's athletic teams, from the children of the parish and from the Juniorate of the Sisters of the Holy Union of the sacred Hearts. The festivities were brought to a close by a few heartfelt and sincere words from the jubilarian himself, who was so visibly moved at the grandeur of the celebration that he could hardly express himself in fitting words. The Holy Father had sent his apostolic blessing, the Very Reverend Father General had cabled his congratulations, a number of former students of St. Mary's, Rathmines, had sent their greetings, letters and telegrams from confreres, friends, governors, and senators, judges, lawyers and doctors came flooding in all during the days immediately preceding and following the celebration.

On the following Wednesday the brethren of the clergy assembled at a dinner under the presidency of the Very Reverend Father Provincial to express in their own way their congratulations and good wishes to the Reverend Jubilarian. It was a night long to be remembered. The sallies of wit and the rapier thrusts of good natured badinage made the occasion an Attic one. Naturally, there were speeches, good ones, because they were informal and informational. Many of the confreres who could not be present at the celebration on Sunday were on hand

(Continued on page 172)

Leaves

From An Unwritten Manuscript

No. 2

It was a long train ride and I was becoming very tired. Tired of jumping every time a train shot by. You see, I had an inside seat. And that set me to thinking that I must do my best to get the inside track. My anxiousness to get to my first appointment also made the journey seem doubly long. After riding for twenty-four hours the novelty of unpainted bams, out-door phone booths, and clay embankments soon begins to wear off.

I could not forget for one moment, had I wanted to, my point of destination. The rhythmic clicking of the wheels beat it out constantly. Pascagoula, Pascagoula, Pascagoula: Sometimes with the speed of a fox-trot and occasionally it would slow down to a waltz. Well, I just had to think about the place, that is all. And uppermost of all the thoughts ran this one. "What will this place hold in store for me?"

Now that many years have passed, I believe that thinking such thoughts was where I made my first mistake, I should have thought, "What have I in store for this particular Mission?" But the years have changed many

things; the mission and me.

The station isn't far from the rectory so I didn't mind not having anyone there to meet me. After all, many pastors are doing their finest work about two o'clock in the afternoon. So I picked up my two bags, hailed a taxi and greeted the hour, for this was it, when I would change the face of the earth.

I rang the door bell which was out of order. I thought at the time that it was because there was a note under it. "Office Hours" it said in faded letters. Finally, having picked up my several suit cases and changing their positions, a priest answered the door. In the long waiting period I had walked onto the lawn and looked up at the windows, curtains fully-drawn — oops! There he is. I felt like a novice caught with no remarks for the Chapter.

I smiled the smile of a fresh young curate; trying my best to look like the Cheshire Cat. Tom, that is. This I thought would get me off to a good start. And like the Cheshire Cat I was one big smile and out on a great big limb.

"This is a great time of the day to get in," says he to me.

I couldn't find my tongue. On his first five words it was more than half way down my gullet. But I could still think -- a little.

"O mama mia, send me prompt succor, from this one, at least."

The door closed quietly behind us and after the rattle of the china had died down he said in the voice of a man who could show that he had perfect control of himself at all times, "your room is at the end of the corridor on the second floor."

He followed me up the stairs and then went to his own darkened room

to finish his office.

I walked to the end of the corridor and found myself in the lavatory. What could he be thinking? The possibilities were limitless; so I took one of the rooms near it.

This whole episode got me down for a while. I couldn't figure out the reception. Was it because all the school children had been to confession that morning in preparation for the First Friday? All four hundred and fifty of them.

Gosh, some people are hard to understand!

The More Abundant Life

Oh-o-o-o, have you ever seen such
H-TV-I (Housekeeper television
interference)!



The Formative Years

Femdale

The ushering in of the school year was preceded by a three-day retreat conducted by Father Timothy Murphy of St. Peter Claver's, Philadelphia. We hope we will be mindful of Father's practical hints when we get into the ministry.

An interesting and delightful evening was spent in listening to Father Szydzick of Berlin tell us of life under both Russian and Allied regimes in Germany. Father pointed out the salient features of the people's educational, political, cultural, and religious lives and stressed the great energy needed to maintain Christian moral standards. When things cannot be had by hook—there is another way. Father is currently visiting this country to study the organization of our charities and of our youth movements. His asides on how "the American way of life" impressed him were humorously put, but well thought out.

On September 21st we sang the funeral Mass for Father F.X. Walsh. R.I.P. Father Provincial offered the Mass, assisted by Fathers Guthrie and Flynn. Father Strahan preached the eulogy.

Separate departures for the various mission fields saw us bid frequent farewells to the newly consecrated setting out for Africa and the home missions.

The Giants' pennant-clinching victory over the Dodgers was a quasi blessing in that it distracted from our own humiliation by Maryknoll the same afternoon. The score: 8-0. (Lambertville papers, please don't copy). So we quickly shut the book on baseball and turned to football — if we can't beat anybody else, at least we can beat each other!

I will adjust my graces to the spirit of the Rule, to the will of your Superiors. I want you to prefer your Superior's will to mine. (Our Lord to St. Margaret Mary)

I heard the bells on Christmas Day
Their old familiar carols play,

And wild and sweet

The words repeat

Of peace on earth, good-will to men.

—Longfellow

STATISTICS (1950) DIOCESE OF NOVA LISBOA

Population	1,414,354
Catholics	528,859
Catechumens	54,697
Primary Stations	51
Secondary Stations	22
Churches for 400 or more	43
Churches for 400 or less	50
Hospitals	5
Dispensaries	33
Boarding Schools	40
Boys	2,167
Girls	764
Workshops	87
Children	1,909
Elementary Schools	530
Boys	10,605
Girls	3,184
High Schools	5
Boys	241
Girls	427
Prayer Schools	4,306
Boys	76,267
Girls	91,229
Catechists	4,336
Baptisms of adults	11,207
Senior Seminarians	71
Junior Seminarians	280
Native Priests	15

You are asked to remember in your prayers the following who died recently: Fr. Connolly's mother, October 1; Fr. McAnulty's father, Oct. 10; Fr. Paul Murray's father, October 22.

R. I. P.

DO YOU WANT Some Good Second Hand

Text Books?

These are on the "give away" shelf at Ferndale. All F.O.B. Ferndale: Math.: "The New City Arithmetics," 1st half, 5th yr. Baylon-Smith, 1929, 9 copies; "Iriquois Arithmetic," Grade 5, Pub. Com. 63 copies; "Business Math-Workbook," 1937, 2 copies; "The New Continental Practice Exercises in Arith.," Grades 1-8, Eichler & Snyder, 1946, 8 copies; "The New Continental Press Series in Fractions," Primary Grades, Smith & Paine, 1949, 17 copies. English: "English Activities" American Book Co. Grade 7, 1940, 32 copies; "Modern English," Emerson & Bender, Book 3, Macmillan, 1937, 35 copies; "The New Continental Practice Series in English," Grades 108, Eichler & Snyder, 1946, 8 copies; "The Stanford Speller," Grade 6, Almack-Staffelback, 1943, 31 copies; "Modern English Grammar," Emerson-Bender, 1912, 36 copies; "English," Grade 6, 44 copies; "New Merrill Speller," Advanced Book 1925, 12 new copies; "New Merrill Speller," Book 1, 1925, 6 copies. Geography: "Geography Around The World," McConnell, Rand McNally, 1947, 43 copies; "The Earth and Its Peoples," 7th year, Atwood-Thomas, 1942, 38 copies; "The Americas," Book

2, revised, 1942, 36 copies; "Home Life In Far Away Lands," Atwood-Thomas, 1929, 1940, 43 copies. History: "General History," 45 copies. Religion: "Book of Religion for Elem. Schools," Fr. Eugene, 1926, 7 copies (poor condition). Business: "Workbook - Preparation for Business," Hamilton-Gallagher, 1944, 30 copies. Writing: "Palmer Method of Business Writing," 1936, 40 copies.

GOLDEN JUBILEE

(Continued from page 166)

to help make this jubilee one long to be remembered. When the last speech had been made and the last candle extinguished, Father O'Reilly knew the full import of the Scriptural injunction: "Thou shalt sanctify the fiftieth year . . . for it is the year of Jubilee."



"Home For Christmas"

Christmas candle burn brightly

Away back home tonight.

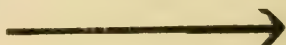
Guide there the Christ Child quietly

And my heart again unite

With loving lips praying softly:

"God keep our child tonight."

—Don Araile, C.S.Sp.



Ferndale Retreat, August, 1908

Very Rev. John T. Murphy

Fr. Heizman

Fr. Joseph Roth

Fr. Phelan

Fr. Rooney

Fr. Danner

Fr. Carey

Fr. Callahan

Fr. Szwarcrok

Brothers

Ex-Brother Gangolf, Terrance, Ludolph, Methodius, Clement, Francis

Scholastics & Novices

Szumierski, Kolipinski, McGuigan,

McCambridge

Dooley, Wingendorf, Johns, Rhoerig

Lundergan, Rossenbach, Hannigan,

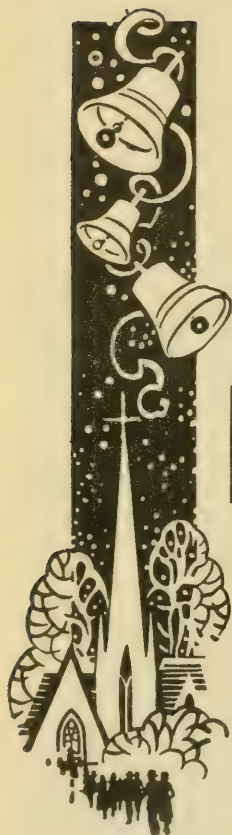
Sztuka

Rowe Carroll Hillenbrand

Nolan Hoeger Teelan

The retreat was preached by the Provincial, Fr. John T. Murphy, on the text "Go sell what thou hast" for every conference.





May all the joys of this
Christmas Season

be with you
throughout the
coming year.



Retreats, 1951: Top group, Duquesne; bottom group, Ferndale.





OUR PROVINCE

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